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AT No. 12 JOHN STREET.

Poetry.

From the True Catholic.

THE RIVERS OF DAMASCUS.

He stood, beside the door
Of the lone house and poor
Wherein the Prophet chanced awhile to dwell,
In Eastern vizier-pomp,
With chariot and clear trump
The praise of Israel's healing God to swell.

But forth no wizard came,
Pale-cheeked, with eye of flame;
No shape evoked by magic art was seen;
A daily servitor
The simple message bore,
"Go, seven times wash in Jordan, and be clean"(a)

How often since that day
The world hath seen the sway
Of pride the same that fired the Syrian's breast:
Ev'n now we sinners turn
Away, and God's plan spurn
If not just what Man dares to deem the best!

And (though in other words)
Our verdict still accords
With the rude soldier's self-deceiving zeal;
—Some vague or sensuous dream,
Some dear Abana's stream,(b)
We hold more worth, than Gospel grace, to heal.

Lord of all Form and Pow'r,
Why dim unto this hour
Are all Thy lines, marked in both works and Word?
Why does our faith so late
For signs and wonders wait,(c)
As if calm order less showed forth the Lord?(d)

Why ask we that it be
A sudden leprosy
To mark, Gehazi-like, the selfish sin?
Or that before our eyes
Stern Azrael arise(e)
To smite as erst the Assyrian camp within?(f)

Needs it a visible Dove
Font-hovering, to prove
The virtue rare of the Baptismal wave?(g)
Or must we, sceptic, wait
Until the Judgment-seat
To see *Thy* Body raise *ours* from the grave?(h)

Thou canst shed o'er a sign
The simplest, pow'r Divine
To work the wonders of Thy love or wrath;
Be ours, such signs to learn
Nor with Naaman spurn
The easy rites that mark Salvation's path!

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a 2 Kings v. 9, 10. First Morning Lesson.

b Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? 2 Kings v. 12.

c St. John iv. 48. Gospel for the Day.

d 1 Kings xix. 11, 12. The vision of Elijah.

e 2 Kings v. 27. Since I have used here the Arabic appellative of the angel of death, I may as well give the Mussulman legend (borrowed from the Talmudists) of the propriety in calling him *stern*. When the Almighty resolved to create man, He sent Gabriel to take a handful from each of the seven layers of the earth; from which might be formed a creature in His image. But the earth, terrified at the proposal, implored Gabriel to desist, and to represent that the creature, so formed out of her substance, would one day cause her to be cursed for its sake. Gabriel had pity, and returned without executing his commission; as did also successively Michael and Asrafel, who were afterwards sent. But when Azrael went, he listened to nothing; but took without ceremony the seven handfuls he was directed to procure, and carried them to a place in Arabia near the present Mecca. The stern and pitiless way in which he executed his orders, recommended Azrael afterwards to the post of separating the souls of the children of men from their bodies. It is thus that he became the Angel of Death.

f 2 Kings xix. 35. First Evening Lesson.

g St. Matt. i. 16. St. John vii. 39. Second Morning Lesson.

h Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the Last Day. St. John vi. 54.

Communications.

For the Churchman.

THE COMMEMORATIVE SACRIFICE.

Mr. Editor:—This is one of the appellations of the Christian Eucharist; the doctrine it implies being that that rite is a sacrificial memorial of the one sacrifice for sin once only made by our Lord Jesus Christ, and never to be repeated, made and perfected by him in his humiliation and sufferings and death; the cross as the final instrument of these, being his altar, and himself both the victim and the priest. And the object of this paper is, to examine by Scripture, employing as may be required, its comprehensive means of interpretation, this sacrificial character of the Lord's Supper, with the incidental points, that the offerers of this commemorative sacrifice are priests, and that the place whereon it is offered is an altar.

But a previous difficulty, involving the consistency of churchmen, must be removed; that the Church of England nowhere calls the holy table an altar; but, by the voice of authorities to which (whether otherwise binding or not on individual conscience) she must submit, ordained soon after the Reformation, that her former altars be removed, and "honest tables" be put in their places. For that Church, it is replied, among other things, that in her Coronation service, the table is called an "altar." For our church, the reply is threefold:—1. Those authorities have no voice in this country. 2. The word "altar," meaning the table or structure whereon the eucharist is consecrated, occurs repeatedly in our Institution office. And 3. We have restored "the Oblation" in the ritual for the Holy Communion. Without further reference, then, to the condition in this matter of our mother church, ours is an independent one. Accumulate as you will the injunctions of her prelates and cabinets, and the decisions of her judges, and add to them the ejection of the word "altar," and of the oblatory paragraph, in preparing the second liturgy of Edward, here they have no force, not even as precedents, nor yet as analogies can they rank with us, while the forms of Institution and Oblation remain in our prayer-book and in our ecclesiastical constitution. If the Anglican excision count, the restoration by ourselves counts an hundred fold. If the word and the paragraph were cancelled because of the thing, their replacement brings back the thing with them. On the subject before us then, we owe no deference to English enactments or recommendations, or to the opinions, whatever their number or respectability, of English divines.

A very cogent, presumptive argument, that sacrifice was continued in the christian church, is the fact, that the *rite* had always attended the *doctrine* in every form of the true religion, the patriarchal, whether antediluvian, postdiluvian, or Abrahamic, and the Levitical; and every false religion, retaining the cardinal idea, however corrupted, of a reconciliation with God extraneous to the sinner, has held with inflexible tenacity, and often with frightful exaggeration, to the observance which had never been disjoined from that fundamental truth. The perpetual forming and stablishing of the spiritual mind of the whole world, for four thousand years, entwined the doctrine with the rite, and the rite with the doctrine; whether accurate or distorted in the details, such had been the firmly jointed structure of the faith in every generation of fallen and redeemed men. Why sever the two? Why rend the perfected consolidation? It is arbitrary to allege that when the real sacrifice had been offered, the doctrine had no further need of the sacramental or ritual sacrifice. Why, without the *rite*, could not the whole *doctrine* of the Atonement be as completely and as impressively taught before Christ suffered as afterwards? If there was advantage in prefiguring it, why should there not be in (*sit venia verbi*) *post*-figuring it? in representing it to the faithful after the act, as in representing it before the act? the act itself having been seen by very few believers. That the *post*-figuration should vary from the prefiguration might be expected; and hence, while the former is a factitious or instituted body and blood, the latter was a real body and blood, yet both indicating the body and blood of Christ, and the virtue of the indication corresponding to the clearness of the respective dispensations. But this is widely different from the abolition of the rite. Nor will it be found that the repealing language of the New Testament extends beyond the old form and its Levitical adjuncts. Other expressions (yet none of them as strong as the correlative denunciations under the Mosaic economy) condemn false notions of the old sacrament, particularly that of its efficacy before God in the expiation of sin, or its partial efficacy, detracting from that exclusive honor of the promised Redeemer; an error which, in heathenism, supplanted the true doctrine, and into which large portions of the Christian Church have deviated beyond excuse. But, as antinomianism affects not the claim of the gospel, of its gratuitous method of pardon and justification, so this error must be allowed no weight in determining the duration of the sacrificial rite; for, in things divine, whatever be the cause in human affairs when an exigence is violently urgent, abuse is no valid argument (on the part of man) against use.

Here then is a firm resting place in our inquiry. The presumption is, that since the death of Christ, the *rite* of sacrifice is still conjoined with the *doctrine*, as it always had been from the fall of man to that event. A good presumption is equivalent to possession, or the right of possession; logically, it *is* that right. Here the presumption is peculiarly strong; for the doctrine belongs not to natural religion, appealing to natural reason, but may well require an illustration and support out of nature, i. e., factitious, instituted, positive. This presumption must be overturned before there can be so much as a fair opening for the contrary opinion. And difficult indeed will it be (let me say impossible) to find clear proof that God would annihilate, or did annihilate, the visible aid to the notion of the gospel atonement which he had maintained four thousand years. The citadel of the truth now defended, is unapproachable till this barrier is demolished. Nor let it be forgotten, that the entire foundation of the barrier is Holy Scripture—scripture for the church, tradition among the heathen—both being revelation, sound or corrupted; and only scripture can upheave it.

It will be gratifying, however, to have this presumption broadly sustained by scriptures of more direct application. And in entering upon this investigation, we are to seek for the *thing* rather than the *names* or *terms* connected with it. We read of no "altar," when Abel and Job offered their sacrifices, or Abraham that in Gen. xv., or Jacob that in Gen. xxxi., or when the first passover was slain; and six years after Saul had surreptitiously offered his, he built, we are informed, "his first altar." (1 Sam., xiii. 10, xiv. 35.) Gideon, at the command of the angel, laid his gift upon "the rock," from which fire arose and consumed it. The word "altar," does not occur, and there obviously was no altar fabric till he erected one on that "rock," immediately afterwards. Nor was there such a fabric when Manoah sacrificed, yet the "rock" in that case is twice called "the altar." And it is further to be noted, that Manoah, the sacrificer of this oblation, though not a priest, but only of the tribe of Dan, performed a strictly priestly act, which was visibly accepted; as also did Gideon, of Manasseh, and so not of the priestly line, accounting him the sacrificer; facts pertinent to the matter before us (the thing without the name, and more, sacerdotal function without the sacerdotal office,) but not available as precedents, inasmuch as they occurred under the approbation of a superhuman presence. When Solomon dedicated the temple, the victims were so numerous that he "hallowed the middle of the court," for the prodigious immolation, the altar being too small, so that there were both an altar and a no-altar for one and the same sacrifice. From these many examples, we conclude, besides what was remarked of priesthood, that an altar especially, though the regular concomitant of a sacrifice, is not, according to the scriptures, essential to that rite, even in the highest ancient form of a burnt offering; or what is an equivalent statement, *the sacrifice makes the altar*, whether there be an altar fabric or not. The very floor of a chancel, of a church, of its porch, the church-yard itself, either of them, like the court of the temple, would suffice; either might become an altar for the occasion, if used for our sacrifical offering.* The thing may exist without the name, much more without a prescriptive form. Eminently true is this principle, that the sacrifice makes the altar, of the sacrifice of our Saviour, of which the cross, though not explicitly so termed, is commonly and justly deemed the altar; only some theologians account the first eucharist to have been the actual sacrificial offering of himself to God, which would make the instrument of his oblation for the pardon of the world, the table then used; but the principle cited renders unimportant any question concerning his altar, and indeed whether a material one was used for offering up his atonement. As an inference from scripture, we hold it to have been the Cross.

In Mal. i., the "altar" is twice denominated "the table of the Lord;" and twice a similar mode of speaking is found in the vision of Ezekiel, (xli. 22, xliv. 16,) the latter examples are not unworthy of notice, the former may justly be relied on. And thus is established, on scriptural authority, the highly pertinent fact, that "the table of the Lord" is an "altar." This fact bears with unequivocal force on St. Paul's application of that phrase to the structure whereon is celebrated the eucharist. And with these conclusive texts, it cannot be fanciful to view in the same light the special promise of Christ to the apostles at the last supper, that they should "eat and drink at his table," i. e., besides the common right of Christians to partake of the Christian altar, as in the old sacrificial feasts, they would have also the priestly right, like that of the sons of Levi, to feed largely and constantly on the sacramental victim food; the grace afforded them at his "table," would be proportioned to the grace their holy function required, sacerdotal ability for the sacerdotal office.

Nor will it be irrelevant to add here, that the distinction so earnestly maintained, between altars and tables, is nugatory, not only for the unanswerable reason now given, but also on other grounds. That indeed the English Reformers should abolish altars, and enjoin in place of them "honest tables," the latter of wood and moveable to supplant the others said to have been immoveable and of stone, as an expedient method of disabusing their yet uninformed people of the Romish corruption of the eucharistic sacrifice, will readily be approved of; but that such a change ejected from their Church the sound doctrine, is utterly untenable. An altar is a table, *in sacris*, and a table is an altar. The great altar in the tabernacle was of wood and moveable; brass being added for its protection from the sacrificial fire. That in Ezek. xli. is termed "the altar of wood." On the other hand, "the table of the Lord" in Mal. i. was the altar of rough stones in the second temple. Calmet calls the table of shew-bread an altar; for which I cannot find scriptural authority, except it be Ezek. xli. 22; but that "table" had "walls" or close sides, and so was an ark, chest, or coffer, not a mere "board" with supporters; and in 228 of the Fragments to Calmet, the table of shew-bread is given (from the Arch of Titus) as a table proper, with legs, a flat base beneath, and side cross-bars, the table and base being narrowed from rear to front.—In short, the distinction between the table and an altar, whatever was its popular worth in the age of the Reformation, and whatever is its legal force in England, is theologically valueless.

To proceed: That in the Christian Church a *rite* of sacrifice was still to accompany the *doctrine*, as in all former ages, was plainly indicated when the High Priest and Victim called the consecrated elements His body and blood, and declared that feast to be a "passover,"—Himself partaking of that true Passover as He had submitted to the baptism of repentance, "to fulfil all righteousness." To say that the holy banquet was on food not itself offered, but only representing what was (to be) offered on the cross, (a speculation once favored by the present writer,) is to violate the sacrificial analogy: a sacrificial feast on provisions not sacrificed had never been known, it would have been a novelty obtruded on the settled mind of the world, and indeed the notion is palpably absurd; the very distinction between sacred and common viands was that the former had undergone the due oblation. If the contrary were admissible, why was it not sufficient, as adminicular to the *doctrine* of the Atonement, that the paschal lamb or other devoted animals be eaten without being sacrificed, their pointing to the Messiah being acknowledged? but that was never done; the *rite*, in some of its forms, was always fulfilled, besides the recognition involved of the one and only Sacrifice inherently effectual, effectual before God. And so must be interpreted our Lord's expressions, or they lead to an unavoidable mistake; the words announce food offered up, and if He meant otherwise the words and the meaning do not coincide. Put out of view all glosses and controversies, and also, if you wish, all fathers and councils and churches, whether Greek or Latin, Papal or Reformed, and imagine a pious Christian Jew, or a pious Christian Gentile, both accustomed from childhood to sacrifices as of the very essence of religion, pondering these words of the newly revealed Gospel,—how otherwise can they understand them than that as they had previously offered to Heaven, before eating it, the flesh of victims which foreshowed the real Victim, just proclaimed, so they must now offer, before consuming it, the food which has the reverted connection with that Victim? Such an exposition has an immense presumption in its favor, superinduced on the former general presumption. Nor is there aught in the Bible to contravene it; and though tradition is not here touched, it is known to be so favorable as to be decried on that account. Nothing can insinuate into the mystic language the opposite or any other interpretation but mere private opinion, that sort of private opinion which builds without first securing a foundation: and however widely spread be the opinion, it is not, either in the individual mind or in its diffusion, the sound private judgment which depends only on inductive exploration of the word of God, but no better than the vapory illusion miscalled private judgment, in which the wish is father to the thought. Separate the view now commended of the language of institution from *all* subsequent extraneous influence, favorable or unfavorable, and its very obviousness will establish its claim. So the first converted Jew and first converted heathen must naturally have understood it; and the burden of proof lies on those who allege that they were mistaken. And competent proof it will be hard to discover in the Bible.

Grave words, frankly intended, are never spoken at random, and left for interpretation to chance or caprice, to the distortion of minds either dazzled or darkened by controversy, by warring interests or antagonistic feelings: they are weighed, chosen for their suitableness, and present a definite meaning, or perhaps two in some texts. That meaning, from speakers of intelligence, is what the words will be understood for by ordinary hearers of ordinary information. And that meaning cannot be set aside without the clearest and most cogent reasons. Such a presumptive argument is well nigh impregnable.

In the ancient observance, the "blood" was no part of the feast, for all eating of it had been prohibited from the time of Noah, when flesh was first declared lawful. Yet drinking or eating the blood was a favorite indulgence, as the frequent censure of it testifies: and drinking that of the Victim belongs to the perfect idea of sacrifice; as may be seen in Ezek. xxxix. 17—20; where the fowls and beasts are invited to God's "sacrifice" or sacrificial "slaughter," to "eat flesh and drink blood,"—"ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you: thus ye shall be filled at my table," &c.,—that "table" of Jehovah being the common ground, the open "mountains," yet constructively an altar. The passage, as touching the present matter, is metaphorical; but it shows, conclusively I think, that "drinking blood" (*ex culina*) at God's "table" or altar, was part of the notion of a sacrificial feast. This is done sacramentally by the Christian Church in the Lord's Supper. And we are thus taught, it may be justly inferred, that the patriarchal and levitical holy feasts were imperfect, while that of the Gospel is complete. Without the evangelical rite, and were it not a sacrifice, this entire conception of a sacrifice would not have been carried out. Once the Deity alone drank the sacrificial blood, as in Ps. l. 13; now that Christ is offered, His devout worshippers are allowed that privilege.

By the holy supper, Christians "show" the Lord's death,"—"show" it as the Sacrifice for sin, and of course sacrificially,—"show" it in a different way from preaching it or reading publicly the record. This "showing" is by a religious feast; and that, not like the condemned 'love-feasts,' an ordinary repast, distinguished indeed from other ordinary repasts, yet both of no higher religious character than being "received with thanksgiving" and "sanctified by the word of God and prayer." Much more than all this was the feast of the sacrificial "showing," of "showing the Lord's [sacrificial] death;" and, in the whole age of the world, there was nothing greater to confer on it its pre-eminence than the oblation to God of the viands there prepared, the elements consecrated to be the body and blood of Jesus; the consecration and the oblation making them the sacrament of "the Lord's death," to be "shown" by and to the Church. The same idea is the key of the passage, (Gal. iii. i.,) "before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Here, the sacrament of the thing has given to it the name of the thing, according to the well known usage of sacramental language: the crucifixion of Christ is "evidently (visibly) set forth" in the sacramental crucifixion, His proper sacrifice in the sacramental sacrifice; the table (but *post*-figuratively) is an altar as much as the Cross, and the Cross no more than (*post*-figuratively) the table; so that "Jesus Christ" is sacramentally "crucified among" Christians at each eucharistic celebration. Even now, the old sacrificial animals are called victims, not poetically or fancifully because they were slain, which is their ordinary end in the course of Providence, but because they were sacraments of the One true Victim.

That "the table of the Lord" was an altar, we have learned from Ezekiel and Malachi, and by an almost absolute assertion in Galatians; and it will require evidence intensely powerful to prove that St. Paul did *not* mean that "the Lord's table" is an altar. This "comparing spiritual things with spiritual," scripture with scripture, is decisive. But the passage (1 Cor. x) yields further argument. He resembles that "table" to "the table of devils" or "idols," and repudiates the participation of the former by those who partake of the latter. As on "the table of devils," he argues, is what "the Gentiles sacrifice, so on "the Lord's table" is what Christians sacrifice. As with "Israel after the flesh," so with the heathen, and so likewise with Christians, the Israel of God, "they which eat of the sacrifices are partakers of the *altar*,—which with them *all* must be a mere "honest table," or else inevitably with *neither*. Together the three altars fall; or together the whole of them stand. The two analogies, that with the Gentile observance and that with the levitical altar, leave no escape for the Christian rite from the one and universal immolatory scheme. And further; though the viands that Christians eat on the Lord's table have been sacrificed; yet have they been no more than sacramentally sacrificed; for the Jewish rite was only a sacrament, and that also of the heathen in its original purpose. As then both Jews and heathen had their "altars," so have Christians theirs, of which they are "partakers." Yet it was expedient to call it a "table," lest it be misinterpreted of the altar of the Cross, lest it be understood *not* sacramentally.—By the other exposition, the theological common sense of the passage is disregarded and expunged,—both the theory and the practice of sacrificial observance are lacerated and thrown to the winds.

My cause requires not the *word* "sacrifice," yet it is at hand. The Psalms belong to the New Testament as well as the Old; and in them we read, (l. 1, 5) as proclaimed by the Almighty "from the rising of the sun to the going down thereof"—"gather my saints together unto me; those that have made a *covenant* with me by *sacrifice*." Not in Judea alone, and at Jerusalem alone, but under the whole circuit of the sun, are "saints" who make this "covenant sacrifice," even the Church Universal.

Neither does my cause require the *word* "altar;" yet that also is recorded in its favor by the Holy Spirit.—By a rule kindred with that which forbade those who partook of the sacrificial feasts of idols from approaching the Lord's table, those also who "serve the tabernacle," i. e. are Jews in heart or by profession, "have no right to eat" of the Christian θυσιαστηριον "altar:" (Heb. xiii:) the latter text is closely parallel with the former. Methinks if it were not for tradition, and that chiefly so modern as not to have the name, no one could believe that a primitive catechumen would see here nothing but figurative "eating" and a figurative "altar." Gentile or Jew, he knew what an "altar" was, and what it was "to eat of the altar;" and if his teacher, in endoctrinating him from these plain words, told him they must have a 'non-natural' meaning, he could scarcely have deemed the beauty of their new definition an equivalent for employing settled language only to unsettle it. —Again: In the Sermon on the Mount, that everduring instruction of our Lord, (A. D. 31.) His law of love is contrasted with what was "said by them of old time;" and He orders that they who "bring their gift to the *altar* θυσιαστηριον, and "*there* remember" any wrong done to a brother, "leave *there* the gift *before the altar*," and go *thence*, and be reconciled, and then *return* and offer it. How express and particular as to the thing to be approached, to be retreated from, and again to be approached! And all this was to be done in the future period, under a better rule than that of the "old time." Strange, if an "altar" were to lose all authority in two years, when Himself was sacrificed, (or in forty years, when Jerusalem, the temple, and its altar were finally destroyed,) that our Lord should sew His new command on that old garment, and put his new wine into bottles so nearly worn out, that, before His young hearers had become men and women, (or before another generation had passed) angry hearts could object—'the old garment is gone, and with it the new cloth,—the bottles are perished, and the wine, without time to ripen, is spilt,—there is no "altar" now, whither to "bring a gift," or where to remember a misunderstanding, or to which to return and complete the offering' No doubt the anger would still be wrong, fully censured by other divine prohibitions; but to make *this precept* condemn it permanently without circuition, instead of rusting out immediately, there must still be an "altar," and that, as of "old time," a sacramental one. An oversight could not have been committed by our Lord; and a respectful infidel would not imagine one in the Sermon on the Mount.

And now we are prepared to look into some of the prophecies bearing on this matter; for the fulfilment of prophecy is its best key, and the two intertwine with and strengthen each other. Malachi affirms (iii.) that after the "messenger," John the Baptist, had prepared the way, and the Lord had come to His temple, "He would purify the *sons of Levi* . . . . that they might offer unto the Lord an offering in righteousness," when "the offering of Judah and Jerusalem would again be pleasant unto the Lord" as in their best "days of old;" and he declares (i.) that "*in every place*" there would be "a pure offering" (a pure *mincha* or meat offering) to Jehovah, yea, "among the *heathen*," and "from the rising of the sun to the going down thereof," in all lands from the East to the West, and not in Palestine only: "a pure meat offering" by priestly "Levi," after the Lord had come, and through the whole Christian Church, tells for itself what it is. To the same effect, Isaiah (lvi.) proclaims of "the sons of the *stranger*," i. e. Gentiles, brought to God's "holy mountain"—"their burnt-offerings and their sacrifices [modified for the new dispensation] shall be accepted upon mine *altar*:" and again (lxvi.) of Christian times, "I will *take* of hem for *priests* and for *levites*,"—not the whole Christian body, though they all are figuratively priests, were to have Christian sacerdotal rank, but only those "taken" from the rest. Further; when "the Branch of righteousness" should "grow up unto David," (Jer. xxxiii. 15—22,) i. e. in the Gospel age, not only "David shall never want a man to sit upon the throne of the house of Israel," which "man" is the Lord Christ, but also "neither shall the *priests* the *levites* want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do *sacrifice* continually;" and God's very 'covenant of the day and of the night should be broken sooner than this His covenant with David and his Son, and with the *levites* the *priests*, God's ministers, whom he would multiply:' all this divine asseveration is given for a priesthood and sacrifice under the exalted Messiah. There are other passages that announce the sacerdotal ministry or sacerdotal ministrations of the Christian Church: such as Isa. xix. 19, 21 (an altar to the Lord, with sacrifice and oblation, in Egypt): Ezek. xx. 40 (offerings, &c., of converted Israel): Zeph. iii. 10 (the offering from beyond the rivers of Ethiopia): none of these, it will be seen, can be levitical in their application, but obviously Christian. And that some of the predictions relate, whether inclusively or entirely, to the evangelized Jewish people, affects not the argument: construe them of either Gentiles or Jews, they speak of the Gospel, of the Gospel sacrifice, on the Gospel altar, by Gospel priests; for the Christianized Jewish ministry can be none other than that which Christ is "alway with, even unto the end of the world;" nor can the Christianized Jewish sacrifice be other than the "showing the Lord's death" which will be perpetuated "till He come;" and eminently gratuitous would it be to imagine that the Christianized Jewish altar will be other than "the Lord's table."

If any of my readers now deem the cause strong enough to propound further, that the official appellation of Christian priests is "elder," i. e. presbyter (or presbyter-bishop) as given to the the ministry in the Acts and Epistles, I venture to think they will not take much for granted: *that* may be held the Gospel designation of the sacerdotal order in the Gospel Church. It is enough, however, to have the thing independently of the name: and it may strengthen this manly judgment, that Abel, and Noah, and Job, and Abraham, and Jacob, not to mention others, were priests in fact, and as such accepted, though never receiving that honorable title.

Should it be objected to the general argument, that all Christians are called "priests," "a royal priesthood," "kings and priests unto God," the reply is obvious and unimpeachable, that all Israel of old have the same designation, "a kingdom of priests:" (Exod. xix. 6.) and what it means in the one case, it must mean in substance, whether in degree or not, in the other. But as Israel had priests proper, while yet they were all "priests," so the Christian Church has priests proper, though the whole faithful community is a "priesthood." Words are often used in two or more senses, the literal and the figurative, the strict and the extended, the supreme and the subordinate. Christ is the only literal, the only supreme Priest, the only Priest strictly (essentially) sacerdotal; the ministers of the several dispensations are His subordinate priests, by an extended definition, they His representatives, He their Constituent and Arbiter; and His people are priests in the figurative sense. And so far are the relative positions of the three from interfering, that on the very face of the explication they are perfectly harmonious.—It is worthy of remark, that all Israel are termed "priests" at the time the distinctive sacerdotal functions were taken from the nation at large, and confined to the tribe of Levi, specially to the sons of Aaron.

Finally: Concerning the objection that Christ "is the one Mediator between God and men," it is scripturally and conclusively met by the apostle's calling Moses a "mediator:" (Gal. iii. 19:) the latter was such in an inferior function, but Christ in the highest possible. Would it not be puerile, to allege here the least clashing or obscurity? And what better is the same allegation in the case in hand? Let the sound Churchman turn about the objector from the class of the *post*-figuring to that of the prefiguring mediators: and when he has disposed of Melchisedec, and Job, and Aaron, he may accuse Ignatius and Cyprian, Laud and Seabury. With corruptions of the mediatorial principle, this argument has nothing to do, except to disclaim them; but the subordinate mediation of human priests, nothing without the supreme and only inherently efficacious mediation of Christ, has existed from the fall of Adam, and exists now —substantially always the same, though discriminated incidentally by the different dispensations. It is impossible, in the nature of things, to hold frankly the doctrine of secondary mediators, and confound them with the primary One. Seventy years ago, while God was the only Hope of our country, Washington was her hope; and seven years later, though God had been her only Saviour, Washington had been her saviour: who finds the least incongruity in these assertions? True, an infidel patriot might give all his confidence and all the praise to Washington; just as a blind Christian may centre his whole trust and gratitude upon his priest, forgetting the only inherently availing Priest. But what affinity have infidelity and blindness with a sound estimation of God's supreme providence or Christ's supreme mediation? With the light of scripture, a healthy faith will not recoil from the full and uncorrupted Gospel doctrine of its dependant priesthood and its Commemorative Sacrifice.

Your Old Friend.

Nov. 2, 1846.

Postscript—Memoranda.

Mem. 1 In this argument, I have appealed to Scripture only, and the common sense involved in its theological interpretation.

2. I have not adduced the vision of Ezekiel for my fundamental topic, but merely to show that an altar, in altar-shape, is called a table, and that an altar was of wood. It contains however full recognitions of altars and sacrifices.

3. I have not touched the Apocalypse, except for one point (Christians priests unto God,) held to be unfavorable. Yet it may justly be demanded —Why do these visions exhibit frequently "the altar" among the "things which must be hereafter," among "the things which are, and the things which shall be hereafter," i. e., among the things of the apostolic age, and of the ages that would follow it? (Rev. iv. 1; 1. 19.)

4. I have not obtruded the usually unwelcome Fathers, not even the Apostolical. Still they speak, and no zeal can silence them. And a *Postscript* may escape censure in naming Clement of Rome and Ignatius. Clement uses the word "elder" as if the New Testament designation of Christian "priests," and so his translators render it. And when inculcating order in the Church, he gives an illustration, not only from the higher and lower grades in an army, (37) which is enough to establish the wholesome policy of subordination, but also from the levitical high priest, priests, and levites, and their sacrifices and sacrificial rules, (40, 41,) which superadds the *sacerdotal* obligation to harmony and regularity under the gospel. Ignatius names "the altar" Θυσιαστηριον four times; twice (Ephes. 5. Tral. 7.) for the necessity of being "within the altar," or receiving its elements and its grace; and twice (Magnes. 7. Philad. 4.) making that "one altar" a plea for ecclesiastical unity. Ignatius has the further declaration, (Philad. 9,) "the priests ιερεις themselves are good; but much better is the High Priest, to whom alone hath been committed the holy of holies:" heathen priests are here out of the question; and where were Jewish priests, in a condition to be noticed, eminent enough to invite notice, and that sacerdotally, more than thirty years after Jerusalem was destroyed and the nation dispersed?

5. I have not opened the question concerning the *nature* of the change of the bread and wine into the sacramental body and blood of Christ. If however, in the Eucharist, Christ be offered *vere, substantialiter, et realiter*, it is the very sacrifice itself, not the sacrament of that sacrifice; and this "overthroweth the nature of a sacrament." And *quere*, will not that imputation apply, at least proportionally if it be held that the veritable body and blood in some unveritable or unverifiable sense are offered? To any who may approach this ever-debatable ground, let me respectfully suggest that, excepting the phenomena of the imagination, FACT IS NOT FOUNDED IN FANCY. Both duty and spiritual philosophy commend the sound admonition, *sincerum sit sacramentum*, let the sacrament be a sacrament unequivocally.

Old Friend.

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* Liberal indeed is the *principle*; whereas, the *rubric* confines the table (prescribing either that or an altar) to the chancel or the body of the church. It *might* have allowed the galleries, the vestry, the tower, or even the church-kitchen, ceremoniously called the lecture room. Principle is often wider than wholesome restraint.

To the Editor of the Churchman.

Rev. Sir,—As your correspondent "F. S." obtained the insertion in your paper of his communication to the "Protestant Churchman," in answer to mine of the 6th of October, you will not, I presume, refuse me a similar favor, though not "A Distant Subscriber."

November 16th, 1846.

To the Editor of the Protestant Churchman.

Rev. Sir,—A correspondent in your last week's paper, who signs himself *S. F.*, (although in the copy of his article furnished to *The Churchman*, those letters are transposed to his real initials,) has undertaken to answer my communication of the 6th of October,—with what success, your readers will be better able to determine by the sequel of this reply.

Upon the supposition of my meaning by *indefinite suspension*, "such a suspension as cannot, by the happening of any required contingency, be terminated,"—your correspondent considers me "exceedingly unfortunate in the selection of the case of the Rev. Mr. Clowes, as an evidence of the truth and soundness of" my "position." Had such, indeed, been my meaning, I should, with the exception of the *requirements* with which S. F. qualifies his "contingency," have little difficulty in agreeing with him. I must, nevertheless in my turn, regard his notion of an indefinite suspension, and his reference to the case in question, as equally "unfortunate" with respect both to his "position," and its illustration.

We differ materially, not only as to the nature of the contingency upon which a *suspension* may be made to depend; but with regard also to the canonical validity of such a sentence if indefinite in its terms; and while your correspondent, with ready confidence, holds the latter to be void, "according to the Law-Ecclesiastical of our Mother Church of England," I must contend, with all deference to the opinion of this learned Pundit, that the contingency upon which—and upon which only—an indefinite suspension can be determined, *is the possibility of its revocation by the power which pronounced it*; that such a power exists in our Church, and has actually been exercised—as your correspondent himself shows—in the case of Mr. Clowes; and that therefore, the "Law-Ecclesiastical" of England —where no such power exists—does not apply or govern in this country

Admitting, however, the position of S. F. to be tenable, still, it is not, by his own showing, sustained by the case he refers to. He asserts, but does not tell us upon what authority, that Mr. Clowes was suspended "until he should make such acknowledgments as should be satisfactory to the Bishop;" and this he avers was not an *indefinite* suspension! and adds—perhaps by way of confirmation—that during its continuance of about six years, "that reverend gentleman repeatedly declared that he would never make any acknowledgment at all."

As to the *traditionary* information your correspondent favors us with respecting the anxiety of Bishop Hobart to depart for England in peace with all men, and the communication he made to Mr. Clowes, "that he would be satisfied with *a very slight acknowledgment*"—its intrinsic probability is not greater than the authority upon which it rests. Besides, this *tradition*, like some others, is wholly unsupported, if not positively contradicted, as we shall see by the Records of the Church.

Thus much for the *law* of this "sound layman," and his case to illustrate it. Now for his *facts*. And first, as to the sentence against the Rev. Mr. Clowes. The only authoritative record of it is contained, I apprehend, in its announcement by Bishop Hobart to the Convention of the Diocese. This will be found in the Journal of 1817, at page 17, and is as follows:

"It is my duty to state that agreeably to the canons, I have suspended from the ministry, the Rev. Timothy Clowes, Rector of St. Peter's Church, Albany." Had any limitation or condition, the existence of which is so gratuitously assumed by your correspondent, been annexed to this suspension, is it reasonable or just to suppose that it would have been suppressed by the Bishop —that it would have been unnoticed in his Address, and unrecorded in the Journal, with the sentence of which it would have formed an essential part? *Credat Judæus?*

Next, as to the "*very slight acknowledgment*," with which S. F. represents that the Bishop "gave Mr. Clowes to understand that he would be satisfied." Let us see again what the Bishop himself says. And here it may be observed in passing, that he does not declare the suspension of Mr. Clowes to have terminated by its own limitation, or upon the performance of any condition expressed in the sentence; but his language, in his Address to the Convention of 1823, as appears by the Journal, at page 16, is this—"The sentence of suspension on the Rev. Timothy Clowes, LL. D., has been removed" (not declared to have *expired*) "by an instrument executed by me, in the words following:

"By John Henry Hobart, Bishop of the Protestant Episcopal Church in the State of New York. The Rev. Timothy Clowes, L.L. D., having in reference to (not "in compliance with") the sentence of suspension, by me duly pronounced on him, on the 21st of October, 1817, made *full and satisfactory acknowledgment*"—(not "as required by said sentence"—but) "whereby ecclesiastical discipline and the honor of the ministry are sustained; I do hereby *revoke* the said sentence of suspension; and I do declare that the said Timothy Clowes, L.L. D., is restored to the exercise of the functions of the office of a Presbyter of this Church. In testimony whereof," &c.

So much for *Bishop Hobart's* being satisfied with *a very slight acknowledgment*, when "ecclesiastical discipline and the honor of the ministry," were in question! And so much for this new attempt to impeach the judgment of the highest tribunal of a Chnrch—of whose institutions and authority, Mr. S. F. and his prompters claim to be the exclusive champions.

A DISTANT SUBSCRIBER.

November 16th, 1846.

For the Churchman.

Mr. Editor,—There probably has never been a General Convention of our Church, in which it was more requisite than it will be at the next, that the members come together under the holy aad subduing influences of the spirit of the Gospel—that spirit which conquers self, mortifies all unchristian tempers and dispositions, is full of the Holy Ghost and faith, and is thus guarded from the evils of error, ignorance, pride, and prejudice. There will be questions before that Convention requiring great wisdom, calm deliberation, a nice perception of their character and bearing, and a thorough knowledge and just appreciation of *the Church*. There probably has never been a similar occasion presenting topics of graver import, both in a general view, and in connection with the dearest personal and official rights and interests of all orders of men among us, and with each one's claim upon others for the true Christian application of our Saviour's golden rule of mutual sympathy and equal justice. Peculiarly solemn will be the call on its members to bear in mind that they belong to that City of God whose charter is founded in those counsels of the Trinity, in which mercy and truth met together, righteousness and peace kissed each other.

The lay feature of our ecclesiastical institutions I regard as a very valuable one in reference both to the harmony, good feeling, and mutual confidence, which it tends to foster among the different orders of men in the Church; and also to the valuable aid thus afforded in counsel. Viewed in the proper light, and received and acted on in the proper spirit, it may may also be hoped to be a valuable means of promoting among the members of the Church sound religious principles and feelings, and enlisting their studies, reflections, and exertions, in behalf of the Gospel; and to operate as a solemn call for Christian consistency in the characters and lives of those whom the Church honors with her trust and appointment in things pertaining to the house of God. No Christian man, however, is indifferent to the obvious fact that there are dangers in the system, against which those who love Christ and the Church should endeavor, by God's help, to guard as best they can. I speak not now of the gross inconsistency of having men who are not *of* the Church[*] meddling with its concerns; nor of the sin of committing those concerns to men who, though they may have been baptized into Christ, are yet mere and avowed men of the world, absorbed in its pursuits and pleasures, perhaps enslaved to its follies and vices; nor of the great unmeetness of *their* busying themselves in Church affairs, who, often when she calls them to the house of prayer, and perhaps always when she bids them, in God's name, to His holy altar, show that they care neither for her laws, nor her Divine Master's authority. There is danger also—and this is the point now particularly in mind—from the influence, perhaps unperceived by themselves, upon even good Christians, of the secular turn of thought, feelings, and habits, inseparable from much attention to worldly and especially political concerns. It is indeed true that from their secular and political studies, experience, and associations, something may be drawn capable of being turned to good account in the affairs of the Church. But they should remember that these *are* the affairs of the *Church*—a holy, a divine institution; essentially distinguished from the world; having its charter and fundamental laws from God; having to do with the things of God; relating to man only as a spiritual and immortal being; and although his best earthly friend, counsellor, and guide, in reference to even his worldly weal; yet so—and that incomparably beyond all mere worldly means and appliances—because it is his best interest to be and do all that he is and does pertaining to this life, *as a spiritual and immortal being*. When men come into the councils of the Church, they should leave the world behind them. What they have there learned should be laid at the Saviour's feet, to be by Him purified from its dross and alloy, and rendered meet for His sanctuary. Worldly wisdom, worldly maxims, worldly policy, worldly morals, worldly tempers, affections, passions, desires, ends, must all be judged by the laws, appointments, principles, and duties, which God has established for His City. This can only be done by Christians' coming into the service of that city as those whose citizenship is in heaven, who are in Christ Jesus, new creatures, with whom old things are passed away, and all things have become new.

The Church, agreeably to the prerogative and duty to which God has appointed her, and for which He has invested her with His own special commission, and provided for her the guidance and assistance of His Holy Ghost, has made ample provision for their enjoying the divinely constituted way and means of so great a blessing, and of ability to meet so weighty responsibilities. Recognising, teaching, and enforcing, in all she does, the obligations of true and consistent personal piety, and its influences on all domestic, social, and civil relations, she would minister to her children that spiritual nourishing and cherishing which God has appointed to be extended through her, by perpetual provision for communion with her in holy offices; which communion, maintained in true faith and devotion, is the divinely required means of Christians' growing "up into Him in all things which is the Head, even Christ," and coming, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Who sees not that the Church would be safe indeed, blessed indeed of God, prosperous, holy, happy, and the eminently successful means of holiness and happiness to all her children, if only men thus prepared were in her councils, and entrusted with her institutions. May all who are honored with such trusts realize their solemn obligation to contribute what they can to a consummation so devoutly to be wished! May all seriously reflect how great must be the sin of assuming such responsibilities, in carelessness and negligence of these things, and especially in practical opposition to this only true principle of honest fitness and honest service!

The way and means of training for this fitness and this service, the Church provides in ample measure. Twice each day she calls her children to assemble themselves together for worship, and for instruction in the word of God. And providing daily that those who are thereto religiously and devoutly disposed may draw near with faith to the most comfortable sacrament of that body and blood of Christ, except we eat and drink which, He has declared we have no life in us; she would more especially and solemnly call to this duty on each return of God's holy day, and of the days which, according to the will of God, herself has hallowed.

I will not now stop to deprecate the wretched influence of worldly sin and folly which has made such a dead letter of these holy provisions of the Church. But will any man deny that it is a godly thing to aim, in faith and prayer and earnestness, at their full establishment in deed and spirit as well as letter? Will any deny that, as far as progress is made herein, an advance is made of the cause of Christ over that of the world, the flesh, and the devil? Will any doubt that humble and devout conformity with these provisions, as far as opportunity and circumstances allow, is a most invaluable means of attaining to the knowledge, experience, and spirit of the Christian life?

To bring these thoughts to the present specially designed application, let us suppose that the next General Convention—let me add, with heartfelt reference to its peculiarly solemn and weighty import, the next Convention of this diocese, nay let me further add, all future Conventions of our Church, General and Diocesan—let us suppose our Conventions to be composed of those only or mainly who have long been accustomed, with all practicable frequency, to attend, in such wise as the Church would have them attend, on the services of the temple and the altar. I say, in suchwise as the church would have them attend. They would then come to God's house, "with an humble, lowly, penitent, and obedient heart," with reverence and godly fear, with an awful apprehension of "God's divine majesty, and a deep sense of their own unworthiness, with lowliness and devotion, with clean thoughts and pure hearts, with bodies undefiled and minds sanctified." They would draw near to the altar, repenting "them truly of their former sins, steadfastly purposing to lead a new life," having "a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and" being "in charity with all men." The frequency with which these duties are discharged, especially in connection with the most excellent services provided for them, might be surely hoped to be, by God's blessing, a means of stablishing, strengthening, and settling them in so genuine and evangelical character.

Let us imagine our conventions composed mainly—and have any others an honest right to a seat in the councils of God's kingdom? Can any others judge properly of what is best for the interests of that kingdom? Is not a fearful responsibility incurred by those who practically repudiate such a character, and yet venture to stand before God in his house, as stewards for attending to its concerns? Let us imagine our conventions composed mainly of men whose characters and lives bear the impress of devout habits thus formed—habits of both the inner and outer man—habits of soul, body and spirit, with all their powers and faculties. It requires not a moment's consideration to see what a totally different state of things would exist in the church. The reasonable man sees it at once. The spiritual man loves to contemplate it. The man who has true faith in Christ views it as clearly as if already the GREAT CHANGE had come over us. O let pastors see that it is not their fault if so blessed a consummation is delayed. Let parishes and dioceses beware how they tempt God, and grieve his holy spirit by negligence or indifference, much more by unholy design in executing the momentous trust of sending men to the councils of the church.

Will it be deemed presumptuous to suggest that *now especially*, when our church so peculiarly needs the pitying mercy and grace of God, it is very meet, right, and our bounden duty, to humble ourselves for past guilt and remissness, and with penitent hearts and lively faith, to pray and strive for a revival in her of the true christian character and spirit? And what to this end fitter than a carrying out, as far as may be, of her provisions for daily service, frequent communion, solem fasting, and holy commemoration?

There is also another consideration, essentially connected with the above, in the relations of the latter to the genuine spirit and requisitions of the gospel. They only are truly prepared for ecclesiastical councils, who have a thorough knowledge of the principles and requirements of *the church*, and a sincere and discriminating preference for them as distinguished from those of all and each of the religious societies around it. By *the church*, I mean that branch, being the British, of the Catholic Church of Christ, which was regularly founded in these parts while they were a portion of the British empire, and whose scriptural and catholic organization was completed under the good providence of God, by the christian offices of the Scotch and English sections of the British Church. Being thus, in regular order, the Church of God in the United States, our ecclesiastical body can never be rightly administered, and so ordered as consistently to maintain its identity with the church as it existed in the times when "Holy Scripture and ancient authors" made record of God's will and appointments concerning it, except in constant and consistent recognition of this its distinctive nature. And it is a fact illustrative of its catholic care for evangelical truth, that this is a pervading principle of its standards and its legislation; in no part of which is there provision for its treating with, or holding communion with, or in anywise recognising the religious societies around it, as sister branches of the Church of Christ. This is a sufficient indication—and should be conclusive with all her true sons—that the church, in her wisdom and piety, would have her own concerns attended to by themselves, in entire independence of the rules, measures, or opinions of others. A practical view of the case, enforced by the actual state of things, urges this upon us still more strongly. It would be difficult to number the kinds and degrees of dissent from the catholic church in this country with which she is surrounded. They occupy almost every point, from the grievous extremes of error in ministry, doctrine, worship, and polity, which mark the papacy, to the still worse which constitute the socinian, transcendental, and pantheistic developments and reactions of Calvinism and puritanism. There is scarcely a section of the country in which local propinquity, social relations, or domestic ties, do not plead the right of private judgment, or the courtesies or still more sacred demands of christian charity, in behalf of large allowances for one or other of the above mentioned extremes, or some one or more of the intermediate sectarian organizations. Thus are often engendered indifference between the systems thus recommended, and that of the church, concessions of usefulness and perhaps points of preference in the former, a high opinion of the worth and excellence of their professors, a desire that some things which apparently work well in them, should be transferred to us, a disposition to act in reference to the opinions, and with the view of conciliating the favorable regard of their adherents, and similar sentiments and feelings; and as the result of the whole—and this is *the one point of view* in reference to which the subject has now been introduced—the mingling with church matters of feelings, views, motives and preferences, foreign from the church, and thus the endangering of the integrity of its system, and of the sound and wholesome efficiency of its working. The history as well of the church as of dissent contains serious warnings on this subject, and clearly evinces that that order of things works best for the glory of God, and the interests of the gospel; yes, and for real respect, charity and good feeling, between those who differ, whose tendencies are all towards the strengthening of distinctive church principles, and the unity and independence of distinctive church action. Let this also suggest an important part of christian preparation of the members of our conventions for their solemn trusts. For its attainments, let them, in the spirit of faith and piety above noticed, *carefully study* the standards of the church, as they are comprised in the volume containing its Book of Common Prayer, especially those parts in which there is naturally expected the fullest development of her testimony to the doctrines of the gospel—the sacramental services, the catechism, the confirmation service, the ordinal and the institution office. Let them examine well the records and notices of the *church system*, contained in the New Testament, with that invaluable aid to a right understanding of them, the testimony of the early catholic church; and also make themselves masters of the works of those distinguished divines who have professedly written in elucidation and defence of church principles and requirements, as they are distinguished from the divers forms of papal and protestant error. Then may they hope, by God's blessing, to be prepared for a useful place in ecclesiastical councils.

If I know my own heart, Mr. Editor, I have written with a sole view to the glory of God, the welfare of the church, and the sptritual and eternal good os my fellow man; and I would conclude with the humble prayer, that God, for Christ's sake, would send his holy gaost into all our hearts, and pour into them that most excellent spirit which St. Panl would urge upon the Corinthians, when he wrote the fourteenth and fifteenth verses of the second chapter of his first epistle to them.

PNEUMATIKOS.

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[*] By this I of course refer to unbaptized men. The idea that a man's being made by law a member of a civil church corporation, gives him a right of membership in an ecclesiastical council, when he is not a member of the Church of God, is abhorrent to all sound Christian principle.

For the Churchman.

Rev. and Dear Sir,—It appears the article on frescoes, which I sent you a few weeks since, has called forth some animadversion among your correspondents in regard to the manner of painting. The article did not profess to speak of any of the different styles of fresco painting; but only to prove the fitness and antiquity of use of paintings as decorations for churches, and sacred precincts—and more especially in the early English style—it having been denied to the writer that frescoes were found in pointed churches. A contributor in the Churchman of October 17th, denounces, in very emphatic terms, the style of monochromatic, or, as it is more commonly called, chiaroscuro painting. He is pleased to call it "modern trickery," "sham work," "only worthy of ice-cream gardens," &c.—in which gardens, we should fancy, the writer obtained all his knowledge of art, or he would have been more reserved in some of his denunciations. I will endeavour to be as brief as possible in giving a little information in regard to this "modern trickery" and some of the artists who have practised it.

Among the early accounts we have of painting in Greece we read of the beauty of their monochrome paintings. Zeuxis, a cotemporary and rival of Parhasius and one of the most celebrated of the Grecian painters, was famous for his paintings in a single colour. They were numerous, and greatly valued. Phidias practised the art of monochrome painting—before he commenced the art of sculpture—and afterwards finished his designs in this style. *Michael Angelo*, *Raphael*, and other great masters, practised it during the revival of arts in Italy. *Michael Angelo* painted architectural decorations in the Sixtine chapel, in this manner. *Raphael* and *Giovanni d'Udine* painted a saloon in the Vatican, which is called the saloon of Chiaroscuro. The former painted on the walls the twelve apostles, and the latter the architectural ornaments. The cartoons of the Apostles were afterwards used by the scholars of Raphael in decorating in this manner the church of *San Vincenzo and Anastasio*; and still later, the designs were used in decorating the Paulina chapel—in the Quirinal Palace. In the Vatican there are also other paintings in this manner, by Raphael. In the Hall of Constantine, and the school of Athens, where are the celebrated *Cariotides*, which have been, and are still so much admired. If we remember rightly *Domenichino* painted in this manner, in the church of *St. Andrea delle Valle*. An anecdote is related of Titian, who, on visiting the *Farnesina Palace* was so deceived by the figures painted in *chiaroscuro*, by *fra Sebastiano*, that he attempted to lay his hands upon them. This style of painting has been practised in Italy and France, from the period above mentioned, in every description of building, and there is scarcely a Church or Palace in Rome which has not more or less chiaroscuro painting. We know that the early English churches were decorated with paintings. But examples are rare on account of the fanatical destruction which took place in England.

The early English painters violated many rules of art, and, as we before stated, they knew but little of light and shade, and we are not accustomed to go back to them for guidance in matters pertaining to the arts.

Their paintings, if copied, would be much more objectionable, and many of them would offend good taste in art much more than that of chiaroscuro.

At the time the arts had reached their brightest epoch in England, during the reign of Henry VII., this kind of painting was much practised. *Mabuse*, who, with *Holbein*, ranked as one of the first artists of the time, painted much in this manner. One of his most striking performances was a decollation of St. John, painted in the shades of a single colour.

I believe that *Pujol*, of Paris, is the first monochromatic painter of the age. His works in the Louvre and Bourse, in Paris, may be remembered by some of your readers.

There is a great simplicity and chasteness in this method of painting, and it behooves the artist, in sacrificing the important aid of colour, to see that his designs are expressive aud graceful. I have no desire to exalt this method of painting at the expense of the other modes—my feelings, however, were not those of being in an ice-cream saloon as I saw depicted before me the apostles designed by Raphael—neither would we discourage the use of it in any church in this country, providing from various prejudices, insurmountable objections were raised to the admission of the more beautiful in art, believing the tendency would be a good one—that it would soon lead to something better—that it would be full time to criticise the style of art in our churches, when enough is admitted for comparison. It is certainly as defensible, in regard to truth, as that of making plaster groining in imitation of stone, or coursing and shading plaster, which is this kind of painting, or graining pine in imitation of oak, or painting imitation marble tiles and altars, as is done in some of the chancels of our churches. And if precedent and use by the eminent artists of the middle ages are of any weight or authority, this has a decided preference of all imitations in art.

Figures in this kind of painting are generally introduced in niches and architectural decorations, and the deception is pleasing to the common and uncultivated mind in art. Works of art address themselves to the reason, the imagination, the feelings, the taste, or the physical organ. And we know many persons, and among them eminent artists, whose taste would lead them to encourage and sanction this style of painting. De Quincy says, "the pleasure of *illusion* arises, more than we allow for, from a sort of working of the mind, by which itself finishes the work of art," and "that it will hold good as a general remark that, according as the imagination is more active, we possess in a higher degree the necessary capability of supplying the kind of *deficit* common to every imitative mode."

There is a class of persons of coarse organizations who are always crying out for *reality*; they are in ecstacy with every thing *real*; they have no love for the deceptions or illusions of art. If they visit the spectacle, they are always more pleased to see real water and trees, than the representation of them. To such persons art ministers but little—for in the enjoyment of all art much is left to the imagination. In regard to the different methods of painting in fresco, in the middle ages, there was much difference. The information collected on this subject, by the British government, is quite interesting. Titian, in his works, generally first laid the ground in fresco tints, and then finished in oil. This method was much practised by the old masters in their fine works. The frescoes of *Paulo Veronese* have a demitint appearance, the outlines being pricked in and then painted in light tints, which gives them more the appearance of having been washed with colour instead of being painted.

I remember to have seen a frescoe of this sort: There was a light delicate blue tinted sky, and graceful angels in light and flowing drapery floating in the air. It was an exceedingly pleasing picture.

We were glad to see that T. C., in his late communication, spoke so earnestly in favour of introducing art into our churches. We hope it may tend to awaken members of the church to a just idea of art, and of its important aid in awakening devotional feelings. *De Quincy* writes—that "Religion alone, by its forms of worship, its dogmas, its doctrines, its emblems, and its images, can occasion that general faith, by the aid of which the metaphysical conception acquires a consistency that allows of the imagination, attributing to it a physical existence."

Yours, respectfully,

J. C. H.

Nov. 4th, 1846.

P. S.—In my former article I closed by saying that I had seen it stated that Robert W. Weir, Esq., was painting a church in fresco, near West Point. I believe, if this is not the case, that his intention of doing so has not been denied. I found the statement circulating in the daily press, and cited it as a good beginning and from a quarter worthy of great respect—for paintings in the church mentioned would be like jewels set in a casket. Since writing the above communication a letter from him has appeared in a late number of the Churchman, in answer to one wherein he had been requested to give his views on church decorations. He is in favour of paintings decorating the walls of churches; but joins Mr. Cole in denouncing chiaroscuro painting. Now, it is notorious that this kind of painting is found in buildings of every description throughout Europe, and that the cream saloons, tea gardens, &c., so often referred to, are, in France and Italy, painted in the most voluptuous and gaudy colours. I should be happy to see an article on this kind of painting, with its relative position with the other arts, not one of ridicule, or claptrap denunciations, for there are good artists who have painted it, and who uphold it in church decorations. I should like to know if the pleasing deceptions of art, to the common mind, are injurious or beneficial? and if perfect illusion is always necessary for the enjoyment of art? We have never aodtended that this kind of painting would be preferable to real statues. But this is a parsimonious age, which gives sparingly to the church. In former times wealth poured into the church insmuch, that legal enactments were made against it. But there appears to be no danger of that sort at the present day, and we are often obliged to make use of the fictions when the real would be preferable.

J. C. H.

For the Churchman.

PRIEST, ALTAR, AND SACRIFICE,

RT. REV. THE BISHOP OF OHIO,

versus

S. Ignatius, Bishop of Antioch A. D. 140, S. Cyprian, Bishop of Carthage A. D. 248, S. Parcian, Bishop of Barcelona A. D. 360, S. Cyril, Archbishop of Jerusalem A. D. 347, S. Augustine, Bishop of Hippo A. D. 396, S. Chrysostom, Archbishop of Constantinople A. D. 398, Venerable Bede, Presbyter and Monk of Yarrow A. D. 700, S. Gregory, Bishop of Nyssa A. D. 370, and S. Gregory the Great Bishop of Rome, A. D. 590.

"We have an Altar," Heb. xiii. 10, and "he who is in the unity of Christ's Body, receives the Sacrament of that Body when he communicates at that Altar;' (Aug. Civ. Dei lxxi. 25) "which is by nature only common *stone*, nothing different from other stone; but after it is consecrated and dedicated to the service of God, it becomes a holy *Table*, an immaculate *Altar* which may not be touched by all, but only by the *Priests* in time of Divine Service."—Greg. Nyss. Bapt. Christi.

Upon this Altar, "Christ our Passover is sacrificed for us," 1 Cor. v. 7.

"The Passover of the Jews was an historical type: but the reality is this; we too eat a Passover, even Christ; one far greater than that of the law. And therefore should we eat it sandalled and girded, that we too may be ready for our Exodus, for our departure hence."—Chryst. Hom. xxiii. in Eph.

And as God wrought of old by the Mosaic Priesthood, even so does He now, "the Priesthood being changed," Heb. vii. 12, "for that which He now does through His Priests is His own authority."- Pac. Ep. i. 11. O let men therefore reverence these three gifts of God, Priest, Altar, and Sacrifice, and while they confess them in Christ's Church, look for them in no other place," for there is but one flesh of our Lord Jesus Christ, and one Cup in the Unity of His Blood, one Altar and one Bishop."—Ign. Phil. 4.

And in this setting forth anew of the Catholic Truth of centuries, let us bear in mind its awful sanctity, and speak with humility concerning "the mysteries of the Altar of the New Testament;" Cyr. of Jerus. Cat. xviii. 83; and "as our discourse is concerning Christ's Body, as many of us partake of that Body, and taste of that Blood, let us consider that we are partaking of something in no wise different from that Body, nor separate as regards participation: that we taste of that Body which sitteth above, which is adored by Angels, which is next to the incorruptible Power;" Chryst. Hom. iii. in Eph. How reverent then, should even our words be, for "see how great a wickedness he commits who cometh when unworthy to the Altar; who with evil conscience touches the holy things of God, and fears not the Altar of the Lord; the Altar to be dreaded by saints and angels."—Pac. Par. ad Pan. 13, 12, 6.

As a flesh and blood offering formed the sacrifice of Abel, and made it acceptable, when Cain's first fruits were refused, (Faber on Sacrifice,) so is it the essence of Christian worship now; nor without it can we properly worship the Father Almighty. Therefore we find it typically offered by Melchisedec, for "who is more a Priest of the Most High God, than our Lord, who offered to the Father the same sacrifice which Melchisedec offered, that is bread and wine, namely His own body and blood," Cyprian, Ep. lxiii., for "He laid down His life for the sheep, that He might convert His body and blood into our sacrament, and feed with His flesh the sheep He had redeemed."—Greg. Mag. Hom. xiv. in Evang.

This is what we have now; for "if Jesus Christ our Lord and God, is Himself the great High Priest of God the Father, and first offered Himself in sacrifice to the Father, and commanded the same to be done in remembrance of Him, surely that *Priest* truly acts in Christ's stead who imitates what He did; and he then offers a full and true sacrifice in the Church to God the Father when he offers it as he sees that Christ himself offered it," Cyp. Ep. lxiii. Therefore "reverence the Table whereof we are all partakers, Christ who was slain for us, the Victim who is placed thereon;" Chryst. Rom. Hom. viii; "and when the sacrifice is brought forth, and Christ the Lord's Lamb is sacrificed, and thou hearest the words "let us pray," then imagine that the heaven is opening and angels descending."—Chryst. Eph. Hom. iii.

There is but one such offering; "there is but one Christ everywhere, here fully and there fully, one Body. As then He, being offered in many places is one body, and not many bodies, so also there is one sacrifice. Our High Priest is He who offereth the sacrifice which cleanseth us. That same sacrifice which was then offered, we also offer now, That, the Inexhaustible."—Chryst. Heb. Hom. xviii.

And as the offering is but one. so too the Priesthood.

"Thinks he that he is with Christ who does counter to the Priests of Christ? Who separates himself from the followship of Christ's clergy and people? That man bears arms against the Church; he withstands God's appointment; an enemy to the altar; a rebel against the sacrifice of Christ; for faith perfidious; for religion sacrilegious; a servant not obedient; a son not pious; a brother not loving; setting bishops at naught, and deserting the Priests of God, he dares to build another altar, to offer another prayer with unlicensed words; to profane by false sacrifices the truth of the Lord's Sacrifice."—Cyp. Treat. v. 14.

But to the Catholic is given the appointed food: for him, "as the words which God spake are the same now spoken by the Priest, so is the offering the same; and this is His body as well as that."—Chryst. Hom. ii. in 2 Tim.

Gentiles "approach the awful Cup, as if they were about to drink out of Christ's side," Chryst. Hom. lxxxv. in Joann., and Jews converted "to Him they had crucified, now drink, in the sacrament, that blood which in their fury they had shed.—S. Aug. Serm. lxxxvii. Ed. Ben.

Therefore, let us seek that Sacrifice with due preparation.

"For this are fasting and Lent appointed, and so many days of solemn assemblies, auditories, prayers, and teachings, in order that by this earnestness, being cleansed in every possible way from the sins which we had contracted, we may with spiritual boldness religiously partake of that unbloody Sacrifice."—Chryst. in Stat. Hom. xx.

Let us come with prayer and "entreat God for the common peace of the Church, for the tranquility of the world, for kings, for soldiers and allies, for the sick, for the afflicted, in a word, for all who stand in need of succor, "let us supplicate and offer this sacrifice;" for "when we offer to Him our supplications," even "for them who have fallen asleep among us, we offer up Christ sacrificed for our sins, propitiating our merciful God for them and for ourselves."—Cyril, Cat. xxiii.

And for the PRIESTHOOD, let us "pay them all respect, for they who are in rule should not be judged by those who are under them," Chryst. Hom. lxxxvi. in Joann., and "the offering is the same which Christ gave to His disciples, and which the Priests now minister. This is no wise inferior to that, because it is not men that sanctify even this, but the same who sanctified the one, sanctifies the other also. For as the words which God spake are the same which the Priest now utters, so is the offering the same. This is His body as well as that."—Chryst. Hom. ii. in 2 Tim.

So, reverence the sacred ALTAR, mindful of Christ's holy sepulchre, "for that sepulchre also bore the figure of the Altar of the Lord, wherein the mysteries of Christ's body, not in silk or purple, but in pure white linen, like that wherein Joseph wrapped it, ought to be consecrated. But the spices which the women brought to embalm the body of Jesus, signify the odor of virtue and the sweetness of prayers, by which we should approach the altar. Let us then, when we approach the heavenly mysteries, with all humility bow our faces to the earth, recollecting that we are dust and ashes."—Ven. Bede, ex S. Thom

Hyde Park, Nov. 17, 1846. ACOLYTIS,

The Churchman.

NEW YORK, SATURDAY, NOV. 28, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

REMONSTRANCE

Of the Wardens and Vestrymen of St. Peters Church, Ashtabula, Ohio.

The remonstrance of a portion of a Diocese with its Bishop, for unfaithfulness in the discharge of his duties, is a new event in our history, and *as such*, deserves a *record* from a public journal. This fact is brought before us by the present document; which is a remonstrance and petition on the part of the Wardens and Vestrymen of St. Peter's Church Ashtabula, to Bishop McIlvaine, in regard to his "conduct and bearing for many years towards their rector and the congregation under his charge, and the whole Diocese, so far as they have been affected by it in general."

A copy of the remonstrance, it appears, was forwarded to Bishop McIlvaine on or about the first day of September; a copy of it was ordered to be printed on the 25th day of September, and a printed copy of it has been laying by us some five or six weeks. We have not learned that any contradiction has as yet, though ample time has been afforded, been given to its statements, or indeed any notice been taken of it.

Considering that the allegations contained in it are made under responsible names, we should, under these circumstances, be justified in laying before our readers the grounds of the remonstrance, and the grievances of which the remonstrants complain, and for which they are seeking redress; the more so as they intimate, towards the end, that if they fail to obtain a hearing from their Bishop, they have in view a resort to some other authority. As most of the allegations, however, are of a local nature, we have no wish to notice them any further than the general interests of the Church may imperiously require. What claim a particular parish may have on the sympathies of the Church at large, when its Wardens and Vestrymen fail to obtain even *an acknowledgment* of the receipt of a "petition" in which they set forth their "grievances," is a question which we have considered and answered in our own mind, but on the answer to which we have no wish to act with any degree of haste.

The following extract from the concluding part of the Remonstrance, is of a general nature, and we therefore feel no hesitation in laying it before onr readers:

At your visitation in 1844, you publicly declared that this Parish had given you more trouble than any other.

Upon the first matter, our own faults, it is a sufficient answer for our present purposes to say, the Church supposes cases may occur where the congregation have a right to be offended by the conduct of others; and when they ought not to be satisfied without an open declaration of repentance and amendment; upon the second, the trouble the Parish has given you we answer as follows: We are not aware that before 1844 you had been troubled with more than one appeal, and that was in the case of the leader in all our troublns, You gave to that case a patient hearing and rendered a righteous judgment; and from that time the Church had a steady, healthy growth, and was deeply grateful for an act which had deprived a bad man and a most influential one of the power to do further mischief. What trouble others may have given we are not advised of. We think you have not been troubled with much sympathy for us in our troubles. If you had spent a few weeks with us at any time, you could have satisfied yourself from your own observation, that a share at least of ours may be traced to the same causes, which have retarded the growth of Christian truth and institutions every where.

Laymen at all honest and informed, and who are anxious for themselves and their children, set about to secure the services of a clergyman in planting the Church; and if they have one to keep him from starving. They are thwarted and perplexed by some old miser, who to save his money and reputation too; goes regularly to work to make all that he can as mean as himself. He tells the people that the Church in Ohio has sanctioned lay readers as a sort of fourth order in the ministry, and recommended it as a wise substitute; that people who for one dollar can buy a sermon-book which will last a year, and then by turning back another, are fools to hire a clergyman; that sermons are the most important part of religious worship, and that said book contains better ones than can be got from the best living Divine in the State. If funds are wanted and called for, in support of a Bishop, a Rector, or any of the institutions of the Church; why nothing is to be heard from such men but complaints about salaries and priestcraft, and frauds upon honest laboring men.

Without detaining you with this class of troubles from which the Church everywhere is not free, which are bad enough, but light in comparison with some other, we proceed to set before you afflictions which in our humble judgment, have borne more heavily upon us than any yet mentioned.

In what we have said or have further to say, you are not to understand us as attempting to write an essay upon some Theological subject or subjects; or as trying to enlighten you or any other clergyman upon such questions. Circumstances beyond our control, and not of onr seeking, have forced us to offer our testimony as to mere matters of fact which have actually transpired; and to the existence or prevalence of principles also, as matters of fact in our times. The views of the Church as understood by our Pastor and his congregation, are no further incorporated than is necessary to make this proceeding introductory to our remonstance intelligible. We now say to you distinctly as the heaviest ground of our complaint, that the effect of all the sermons, exhortations and addresses you have delivered in this and the surrounding Parishes, taken in connection with the prevailing notions of some persons in the Church, and the sects around us as to your Theological views, have only tended to paralyze the teaching and training of other ministers.

Whether you have intended to do so is another question. We state the fact and in our endeavors to prove that it is so, we are obliged to detain you with a review of some of the principal outlines of the state of religion in your Diocese, not only in the Church but among the sects.

You need not be remined that the Church is, and ever has been, unpopular with the world. As an admitted fact however, it is certainly worthy of inquiry why it is so. It is not all the doctrines taught and practices the Church requires, which are unpopular. It is not unpopular to require a general belief in the books of the Old and New Testament. We indeed hear much said in our day of Bible religion, Bible knowledge, and Bible truths. The necessity of faith was never until within a few years unpopular with any calling themselves Christians, and even now is much talked of, and so of Christian morals. There are few in Ohio who call themselves Unitarians, or who cannot or rather who could not a few years ago, talk flippantly about a change of heart. So long then as men feel at liberty to receive or reject portions of Scripture, to construe and understand them according to the whim of the man or the moment, to change as men and fashions change, to admit the Trinity in Unity under some Philosophical theory of their own, and so on, they will neither burn their Bibles nor do violence to those who profess and teach, in such a way as not to conflict with their enlarged notions of Christian liberty and equality. Such men however, are not content to think as they please, talk as they please, and call themselves by what name they please. They insist that the Church pass judgment upon them, *a charitable judgment*; that is, say that they are safe where they are, that God will acquit them at the last day, and in return, the days of fire and fagot being past, they promise to pronounce a charitable judgment on us, that is quit calling us hard names.

The cry is now as ever. No matter what the name or pretensions; give us indulgencies, give us anything but humbld submission to the faith, order and discipline of the Curch. And the granting of indulgencies or meeting persecutions in some shape, seems ever to have been inevitable. If they are sold at all in our day and country, and we more than fear thay are; it is in the form of concessions to the world, for money or favor. Without accusing any man in particular, of being guilty of such gross impiety, we pass on to say, that the Church then is not unpopular for preaching that the Bible is true; for recommending the reading of it; for insisting that no doctrine or opinion not founded on its authority can be required to be believed; that without faith no man can be saved; that every man is conceived and born in sin and must be born again; that there is a Trinity in Unity, &c. Thousands believe or pretend to believe as much or more, who never even made what is called a profession of religion; nor will admit that any confession whatever before men is necessary. But the Church is unpopular for being the only authoritative standard for the settling of controversies, to the exclusion of mere private judgment; for being the pillar and ground of the truth by divine appointment; of permanent continuance, and in exclusion of any mere human temporary arrangement; for not only recommending the reading of the scriptures; but requiring that they be studied in earnest, and followed at our peril: for not only teaching Christian morals, but insisting upon Christian practice; not only requiring faith in general as indispensable, and as justifying in an important sense; but for setting forth a distinct definite confession; and insisting on real substantial humble dependence upon God the Father, Son and Holy Ghost; with repentance unfeigned and holy obedience; and what is more obnoxious still, for calling itself the ark and family; the school of Christ, where men, women and children are to be religiously trained and prepared for heaven. The Church then is unpopular for being as it is, *exclusive*; and they who through fear of God preach both the Gospel and the Church, will be unpopular; while they who through fear of men, or favor or affection, fail to preach the Church in its fulness will be popular.

Again, the sects all around us have long since abandoned all ideas of a Church, in any sense as laid down in our articles, liturgy and offices. They have ceased to claim for their clergy authority by divine appointment, through a succession, or in any other way above human authority, or a pretended secret call; while the setting apart men for the performance of their religious ceremonies, is not held as in obedience to a divine command, but as simply convenient and orderly. They have visible bodies in the same sense with the state, country, or a debating society; and for distinction call themselves churches.

These churches are the same bodies that put up buildings, which with services apparently serious, are imposingly set apart for religious purposes, and to be held and esteemed holy in such sense as a majority of the persons frdquenting, or a committee by them appointed shall at any time vote to be so. This setting apart is called dedicating the house to God, and at such ceremony prayers are said to be offered.

Upon application for a loan of the house, much depends upon the cleverness or dullness of the applicant, and upon the good nature, *taste and public spirit* of the congregation. Sometimes as if to prevent all mistake as to the enlarged views of the proprietors, heathen idols are introduced, not to be worshipped of course; things have hardly got to that pass. But the greatest favorites among the class of applicants, are certain wandering men and women, especially the latter: who set up societies in opposition to these churches; and come prepared with elaborate satires upon the churches themselves. Improving the opportunities afforded them in their vagabond way of life, they pick up many witty and odd sayings; and never fail to be cheered on by tremendous applause, and followed by crowds of admirers, (ours being as you know an enlightened age.) Now Rt. Rev. Sir, we assure you we are writing no romance, but facts substantially, if not literally true; and if in our story you find anything ludicrous, you will attribute it to the facts themselves, and not to our humble way of relating them.

To continue; these visible churches have also another kind of church which is either visible or invisible according to the notions of different men and women; and also of the same men and women at different times. This Church is said to contain all the good members, (the tares are carefully separated) of the smaller churches and all good men everywhere. The question of goodness depends upon whether the individual has what is called (not in a sense as definite as might be) evangelical or orthodox faith. Large numbers stoutly contend that this church embraces in its ample folds all who are sincere.

This Rt. Rev. Sir, is the Catholic Church of the sects in Ohio. That it cannot be the Church planted by our Saviour, and acknowledged by Christians in early times seems evident, allowing that its members are all good and sincere, and that it can be the Church in Paradise or Heaven, is not quite certain since some at least of its members, are by the supposition still on earth; and yet some of your clergy, besides the one who lately went over to Swedenborg, are, as we are credibly informed, members of such fanciful Church. We need not say that such as it is, it must be the most popular Church on earth: and in a newly invented sense quite the most charitable. It has neither priest, altar nor sacrifice; and yet it has great men, very great, even great as of old. It discards all mysteries, except the mystery of human passion on the plains of Hindostan; or the anxious bench. It talks loudly, familiarly and profanely of the third person in the adorable Trinity; defining its influence as at the proud call of man's wisdom or eloquence, or contrivance, and excluding some if not all the means of God's appointment, laid down in Holy Scripture, and testified to by his Church: substituting therefore, mere noise after the practice of the priests of Baal; or the opposite extreme which is now rather in the ascendency; a heartless barren system, wholly depending upon pure intellect. We assure you Rt. Rev. Sir, as a matter of fact, that the time has come when with a few exceptions, of elderly persons for the most part; whatever men had of Catholic faith on leaving the Church a few centures ago, after growing fainter and fainter, finds no place among their successors in our day. Their religious system, if system it can be called, may be resolved into what they call a change of heart: which is practically nothing more than a temporary effervescence, coming and going like the fevers which prevail about our marshes; and which leave the patient shivering with cold, and prostrate and finally by repetition, breaking down the strongest constitutions; and 2d, faith. That kind of faith which sets up no pretensions of being kept alive, or increased by all if any of the divinely appointed means; but is rather the progeny of Jeroboam the son of Nebat, than of David; a faith which flourishes as well out of as in the Church, and evidently set up as a substitute for a lost Church, its faith, its prayers, its sacraments and rites.

You have here Rt. Rev. Father the simple truth without the usual accompanying plaster or nostrum. We come now to inform you Rt. Rev. Father, that these sects, these churches or altogether this new Catholic Church, openly claim you and one Dr. Tyng, and others Doctors distinguished speakers; this is their phraseology, as warmly sympathizing with them in their views and principles; or rather their want of any as we have set forth. For instance, they claim that you deny, or at least consider as not essential, the apostolic commission; and are willing to rest your authority on your talents as a man; or at least upon some supposed secret call, whether known to yourself or any other man; that the sacraments are mere external badges and memorials; and in no way necessary to salvation in any other sense, than certain voluntary observances are to the prosperity of the State; that men are not made Christians in the Church, but must first be prepared in the world; and that the Church is only useful as making proclamation of the fact, that at such a time, under such a man's preaching or meeting, in some of the groves and high places of the land, such a person was born again. In short, they claim that you favor all the heresies and absurdities of what are called *Orthodox sects;* and that you are restrained only by your position from abandoning the Church as a daughter of Babylon, while they boast that it is a house divided against itself, and cannot stand.

Now Rt. Rev. Sir, we assure you that Churchmen here, and we believe every where, have always felt authorized to deny such wholesale charges; and have been only pained and mortified, that they could not do so in detail. For ourselves we confess we have been wholly unable to learn from your sermons, exhortations or addresses delivered in our section, what were your views definitely and distinctly, as to the great truths which distinguish the one Catholic Church, from the heresies and schisms which under different names have even persecuted it; and we have been the more perplexed that while here and in neighboring parishes, discoursing upon subjects which immediately involved questions at issue between the Church and the world; you should not have come out boldly and explicitly, and thus put to silence the charges of our common foes, who say that some of our stated teachers are unsound; and that our Bishop is at full agreement with their revilers. Thus, our Rector has from time to time taught all the flocks that have been under his charge, that in holy baptism we are made children of God; that in the office for the ministration of baptism, the Church prays that the old Adam may be so buried, that the new man may be raised up in them, and after baptism to give thanks that they are regenerate and born again, and to pray that the Holy Spirit may be given to ensure their "CONTINUANCE" as servants of God; that the Church in all ages has taught and even heretics before losing their faith, have never denied, that what is said in Holy Scripture of regeneration, refers expressly to the baptism of humam beings, presenting themselves or being presented in faith to the apostles and their successors, or others appointed by them; that this doctrine of baptism is one of the first principles of our religion; that as our birth by nature is the beginning of our earthly being, making us heirs of earth; so is our second birth in baptism the beginning of our spiritual heavenly being, and through it we are made heirs of Heaven.

Now Rt. Rev. Father, we and others have been attentive listeners to your sermons, exhortations and addresses, have known you again and again to inform your audience, that they must be born again; that they were born in sin and helpless; and could only be raised up by divine power; that they must pray to be born again; to have their hearts changed. This is all so far as we can tell the revilers of the Church, that you have said upon the subject in our section. True as this teaching may be in connection with the whole doctrine of the Church; yet standing alone as you place it, is a mare abstraction, and not being the whole council of God, is gloomy and discouraging. The sects, Rt. Rev. Father, used to begin as you do and end as you do; and as a natural consequence, so we humbly think, large numbers of them are fast abandoning the belief of the necessity of the new birth altogether; and of course, cease to believe there is any such thing.

If you had connected with your teaching, that God who is as wise as he is good, and knows exactly what we want, and the best way of supplying our wants, had provided a way and definitely and intelligibly to our humble capacities, pointed it out in his written word, "repent and be baptized." "He that believeth and is baptized," &c. "Go teach all nations, baptizing them in the name of," &c. "If ye love me, keep my commandments." That our Saviour on leaving the earth and becoming invisible, had commissioned men from generation to generation, to act in his name and by his authority, who, as helps to our infirmities, could be seen and heard by our natural eyes and ears, and positively known to be empowered to administer the holy sacraments—holy, because ordained of God, and because performed by his ministers, accompanied by the promised gifts of the Holy Ghost and the new birth, and other matters in their connection, you would have stopped the mouths of such as say that our Prayer-book is a book of fables, and our Bishop a man of too much sense to carry it out, and that some of his presbyteries are behind the age. We could have shown that our house is at unity with itself, that our Bishop takes the lead not only in preaching the Bible, but the Prayer-book, the Gospel and the Church, now as ever, one and the same.

Again, our Rector and some others teach, that as our natural mothers did not leave us at our natural birth to perish, so neither does our holy mother, the Church, leave us at our second birth to grope our way alone in such a world as this and perish; but commences, as soon as we are born, her nursing care and oversight; puts into our hands the sword of the spirit, with instructions how to use it; sets over us pastors, who are sworn at the peril of their lives, to put us in the beaten paths as marked out by her Lord and his apostles, and testified to by her faithful servants and witnesses for ages. That to encourage us on our way we are further assured, that we have not only the communion of saints, but that even holy angels rejoice in every struggle successfully made against our evil passions and the temptations of the world.—that with the gift of God's spirit, comforting and sustaining us in all our trials, and the presence of the great High Priest himself, by his precepts, examples and ministers, and especially in the great mystery of the holy communion, by which we are not only forcibly reminded of the price paid for our redemption, but permitted and enabled after a spiritual and heavely manner, to partake of the great sacrifice of his body and blood. We are told that with these and like advantages, we cannot, if faithful on our part, fail in the strength of the Lord to attain to his promises, and that if we do fail, it will be because we are wilful, blind and ignorant, and must die the death of the unrighteous servant, who, knowing his Lord's will, and empowered to do it, yet perversely and proudly chose another way.

It is under such a system, Rt. Rev. Father, thus feebly and imperfectly sketched, and by constant prayers, and examples and exhortations for the exercise of faith, hope and charity, love and fear of God, with good will to men, with being instant in prayer in the house of God, in the family and in the closet and every where, with fastings and self-denial, taking example from the modle of the perfect man Christ Jesus, and courage under all trials from the glorious victories of the noble army of apostles and martyrs. We tell you that it is in such ways some of your presbyters toil laboriously day after day, and year in and out, to train, to educate the flocks committed to them by God; and it is in such ways, with a systematic teaching of that masterly summary of doctrine and practice, the Church Catechism, in its simplicity, its truthfulness and power, that they try to prepare candidates for the second great step in the Christian life.

Now, Rt. Rev. Sir, the world around us say that such ways are useless and purile and foolish; and Churchmen here, for years, have looked to your sermons, exhortation and addresses, on occasions of confirmation, to know whether you deny or agree with them, but in vain. Your address to the candidates for confirmation at the last visitation, seemed to be neither an explanation of any thing, nor an exhortation to believe, say or do any thing. Nothing was said of vows made at baptism, of baptism itself, or whether confirmation is as its name imports, a confirmation of baptism; or whether the laying on of hands is or is not accompanied by further gifts of the Holy Spirit. What you was understood to say, was, that you absolved yourself from all responsibility in confirming them, as you could not know whether they had been born again or not; and you seemed to intimate, that they ought with certainty to know by their feelings. If by feelings, you meant such feelings as baptized persons are supposed to have, who, in the fear of God have resolved, that in His help and strength they will no longer be governed by the vanities of the world, and with God's help have resolved to use all means the Church has ordered and provided, your address would be intelligible; but, as you don't explain yourself, you leave ignorant persons within and foes without to explain for you, and they are ever at hand to do it. They say in effect, that you say that God is unable in his appointed way to regenerate, with his Holy Spirit, infants and adult believing penitents, but that it must be done in some other way. As might be expected, infidelity, as to one of the first principles of our religion, is followed by confusion and skepticism, and by infidelity as to all the others. Not only are sacraments and rights contemned, but faith itself, of course, is wrecked. Unstable persons in the Church, continue so. The Church itself is scandalized for want of unity and consistency, and for claimed admissions on the part of its chief ministers, of its unsoundness in the faith. Silly men and women, and orphans and children of careless parents, are enticed away from the stated services of the Church and wander about with itching ears and depraved appetites, in search of strange food. Members of the same family contend about trifles. Persons ignorant and conceited, puffed up with the new dogma of personal infallibility, with mock gravity talk of humility and meekness, become in a night profoundly learned, deep casuists in other men's consciences; they settle all questions about fashions and customs indifferent in themselves so as to set them down as infallible earmarks, to distinguish good people from bad.. The clergy no longer looked to as having any higher responsibility or authority than the president of a temperance society, become powerless for reproof, for fulfilling their holy calling.

Our warmest thanks are due to our "Old Friend" for the exceedingly able communication on our first page. Whether the same line of argument might not be applied with similar advantage to one or more cognate points, which were almost reformed out of the Church by the second Prayer Book of Edward VI., is a question which it would be ungracious to move. At present, at least, we will but thank our "Old Friend" for his noble defence of "The Oblation." One who is familiar with the writings of Mede, Scandret, Johnson, Hickes, and Jolly, on this subject, would think that "Old Friend" had, by the aid of a powerful lens, collected their scattered arguments; and yet that which gives his article its chief value in our mind is its evident originality; for we are convinced, partly from intrinsic evidence in the present communication, and partly from the train of thought lately pursued by the same writer on a cognate subject, that the authors referred to are not those with whom he is particularly intimate, and that he has excogitated the present argument with little other help than his Bible. Be this, however, as it may, the communication is one which will not want for readers and admirers.

Our "Old Friend's" mention of the impression likely to be made by the words of the Institution on the minds of "a pious Christian Jew, or a pious Christian Gentile, both accustomed from childhood to sacrifices as of the very essence of religion," has called to our recollection a passage of Hickes, which we beg leave to subjoin.

"I believe no man in the world, that was of a religion where sacrifice was used, and that by chance should see the Sacrament of the Holy Eucharist, after sermon and prayer, administered among christians, either according to the order and usage of the Church of England, or as it was administered in the Primitive time, but would take the Bread and Wine for an Offering or Sacrifice, and the whole action for a sacrificial ministration; the eating and drinking of the Holy Elements for a sacrificial entertainment of the congregation at the table of their God. To see bread and wine mixed with water* so solemnly brought to the table, and then a loaf of that bread and a cup of that wine, brought by the Deacon in manner of an Offering to the *Liturg*, or Minister, while he also taking in his hands, as an Offering, sets them with all reverence on the table, and then after solemn prayers of oblation, and consecration, to see him take up the bread and say, in a most solemn manner, *This is my body*, &c., and then the cup, saying, as solemnly, *This is my blood*, &c., and then to hear him, with all the powers of his soul, offer up praises and glory and thanksgiving and prayer to GOD, the Father of all things through the name of the SON and HOLY SPIRIT, while they beseech him to send down upon the bread and cup, and the people, with the greatest harmony and acclamation, saying aloud, *Amen*: After which, also to see the *Liturg* first eat of the bread, and drink of the cup, and then the Deacon to carry about the blessed bread and wine, to be eaten and drank by the people; and lastly, to see and hear all concluded with psalms and hymns of praise, and prayers of intercession to GOD, with the highest *pomp-like celebrity* of words (δια λογου πομπας, και 'υμνους πεμπειν) Just. Mar.); I say, to see and hear all this would make any *uninitiated* Heathen conclude that the bread and wine were an offering, the whole Eucharistical action a sacrificial mystery; the eating and drinking the sacrificial elements, a sacrificial feast; and the *Liturg* who administered, a Priest. I have here used the term *sacrificial mystery*, because there was no federal sacrifice, but what was a religious mystery, exhibiting one thing to the sense and another to the understanding of the votist, or what was not an outward sign of an invisible grace of God, true, or believed to be true, to whom the sacrifice was offered; I say every federal sacrifice is an outward sign of an invisible grace, and by consequence is a mystery, or sacrament; for sacrament in the Latin church, from which we borrowed the word, signifies the same as *mystery* in the Greek, and therefore, the Eucharistical sacrifice is also a sacrament; or, to speak more properly of it, it is a christian sacrament or mystery as a federal commemorative sacrifice, in which, as Christ represents unto GOD his passion and the merits of it as our High Priest in Heaven; so in this sacrifice the Priests upon Earth, in conjunction with it, present and commemorate the same unto him, by setting before him the symbols of his Body and Blood."

* This was the practice of our Church at the Reformation, as may be seen in the Rubric of the Communion Office of the first common Prayer Book of Edward VI.

We beg to call special attention to the notice in another column of a "Performance of Sacred Music," on Friday evening next, in aid of the funds of the Church of St. George the Martyr. This Parish was organized with the view of doing something at last towards the fulfilment of the obligations of our Church to the many members of her mother Church of England, who are continually arriving at our port, under circumstances greatly needing the intervention in their behalf of Christian charity in reference to both their temporal and spiritual needs and interests. For want of this, large numbers of them are perpetually suffering the most serious detriment. Our musical readers will at once see by the programme that they may promise themselves an entertainment of a very high order. We confess, however, that our heart's desire is mainly that they should be moved for Christ's and the Church's sake, to do what they can, in themselves and by their friends, in aid of so holy and excellent a charity.

A circular was issued by the vestry of the Church last summer in behalf of their enterprise. It produced but a very inadequate effect; owing, we hope, to the unfavorableness of the season for applications in the city. We subjoin the greater part of it, trusting that the spirit which dictated and pervades it, and the noble object it had in view, will awaken correspondent Christian sympathy and action.

ANGLO-AMERICAN FREE CHURCH

OF ST. GEORGE THE MARTYR, 410 BROADWAY.

We, the undersigned, Church-Wardens and Vestry of the "American Free Church of St. George the Martyr," in the city and Diocese of New York, most respectfully and very earnestly solicit your liberal contribution and support in furtherance of the highly important object contemplated by the formation of this Church; namely, the more immediate care and spiritual oversight of poor British emigrants, members of the United Church of England and Ireland. These upon their arrival at this port, need, in an especial manner, the pastoral attentions, and friendly advice of a Clergyman; or, otherwise become exposed to the grossest impositions, and, what is far worse, liable, through bad companionship and evil counsellors, to be drawn off entirely from the fold of Christ, and so lost amid the haunts of infidelity and vice.

In the prosecution of this benevolent and philanthropic design, we are happy to state, the Rev. Mr. Marcus, the Rector of our Church, has, for eighteen or twenty months, last past, labored faithfully, zealously and efficiently, though he has hitherto received but a small, and an entirely inadequate, remuneration for his services. Nevertheless, these have been unremittingly directed not only to the performance of Divine Worship on the Lord's Day—for the most part three times every week—the superintendence of the Sunday School, and other ministerial acts and duties; but, likewise, to the laying of himself out, as it were, from day to day, to do good to his fellow-countrymen, in whatever way an opportunity presented, or their necessities required; by seeking out for them employment, rendering pecuniary assistance or otherwise.

Encouraged to persevere, and in the hope God will so crown with His heavenly favor this work and labor of love, that, at no distant period we shall be enabled to build a Church—which is alone needed to give the fullest success to this holy enterprise—we call upon you, in the name of our common Lord, to aid us in the meanwhile with your subscription; to enable us to meet the contingent expenses of carrying on a Free Church for the poor of the household of Faith, who form the greater portion of our Congregations, and are not able to contribute much themselves towards sustaining the ministrationf of God's word among them.

Your very faithful friends and servants in the Church of our blessed Lord,

JOSEPH FOWLER, } *Church-Wardens.*
JAMES R. WALTER, }

CHARLES CARVILLE, *Clerk,* }
JOHN NOBLE, }
G. A. BRADBROOK, }
HENRY OWEN, }
WILLIAM HINDHAUGH, } *Vestry.*
JOHN BROCK, }
EDMUND WARD, }
JAMES POPE, }

New York, July 4, 1846.

Seldom have more able articles appeared in our journal than the review by "C. H." of the last Diocesan Convention, and that of the year preceding. At one thing, however, we were somewhat surprised, and that is, that so careful an observer should not have remarked the difference in the temper of the two Conventions, towards the Bishop of the Diocese. In the Convention of 1815 several members who were on the Bishop's side expressed their fears that he would never be able to resume his Episcopal functions in the Diocese, and the clergyman who took occasion to avow his conviction of his Bishop's innocence, was thereupon held up to ridicule in public print. In the last Convention none of the above fears were expressed, and the most unqualified assertion of belief in the Bishop's innocence on the part of a lay delegate excited no hostility. "C. H.," we think, would have done well to call attention to the fact of the different temper towards our excellent Bishop of the last from that of the preceding Convention.

We have been reminded of this subject by a passage in a private letter from a gentleman in another diocese. Having alluded to the remarks of the lay delegate just mentioned, as honorable alike to his head and his heart, the writer adds: "It is only a pity that there was need for them. I have not seen the first man who believes Bishop Onderdonk guilty of the charges against him; and I have seen many of different creeds who have given to the 'Trial' an attentive perusal. But God reigns, and I have no doubt all will end well at the last; and perhaps in his wisdom he wishes to honor the American Church with a martyr." "The only time when I felt grieved by him (the Bishop of the Diocese in which the writer resides) was when I saw his vote on Bishop Onderdonk's Trial. Be assured of my best regards, and believe me, &c."

The "Home Journal" is a weekly paper which has been lately established under the joint editorial supervision of Geo. P. Morris and N. P. Willis.

The manly and independent course pursued by these gentlemen in the Evening Mirror (in which they were associated) in the case of the Bishop of this Diocese, asserting almost alone the cause of injured innocence in opposition to hatred and calumny, is a pledge that the Home Journal, instead of echoing the public voice, whatever it may chance to be, will give utterance to the honest convictions of truth. The first, or specimen number, with the exception of the story on the first page, which is below the wants even of light and trifling readers, is good. We give an extract from the prospectus, and wish the editors success in their new enterprise:

"Our aim will be to instruct, to refine, and to amuse. In a population as overworked as ours, there should be a ministration *at home*, of a different spirit from the excitements out of doors. Something to divert the mind should be ready to meet the tired man on his return from the day's toil—something which has instructed and amused his family in his absence, and of which they can talk to him while he reposes at his fireside. In addition, however, to the entertaining features of the Journal—its narrative, anecdote, humor, poetry and wit—we shall give such a summary of news as will make our reader sure that he *loses nothing, worth knowing, of the world's goings on.* In this enlightened age, people grow inferior to their neighbors, if they do not 'keep up with the times.' All who would be respectable must 'know the news.' Yet newspapers are numberless, and, in their very multitude, even those who have access to them become bewildered with the confusion of matter. A periodical is wanted, we think, which picks, arranges, condenses, and gives, in small compass, the 'cream and substance' of the week's wilderness of newspaper reading, while, at the same time, the greater portion of its space is devoted to matter which is instructive, companionable and amusing. It is to this want, for a paper which *combines news and literature*, and *to families that wish to take but one paper*, that we address the 'HOME JOURNAL;' and (if we may repeat what we said above) it is with a view to the wants and well being of *the circle around the family table*—realizing the responsibility of our undertaking, and the proper sacredness of the sanctuary in which we thus seek to be made welcome—that we shall prepare the contents of our varied columns."

For the Churchman.

Dear Mr. Editor,—In your summary of English Ecclesiastical news by the steamer Acadia, contained in your last number, I find the following statement:

"The Rt. Hon. C. T. D'Eyncourt, M. P. for Lambeth, has with his whole family, joined the Church of Rome."

In an English paper, received by the same steamer, I find the following letter of the same gentlemen, addressed to the Editor of the London Times:—

SIR: I observe in several London newspapers, a statement, upon the authority of the Dublin Evening Post, that I and all my family "had conformed to the Church of Rome."

This statement is erroneous. It pains me deeply, that my eldest daughter, now abroad, should have become a convert to the Roman Catholic faith; but I hope you will allow me, through the medium of your journal, to say, for myself and every other member of my family, that we remain unshaken in our firm attachment to the Protestant religion.

I am, sir, your obedient servant,

CHARLES TENNYSON D'EYNCOURT.

Bayons Manor, Oct. 23, 1846.

Allow me to correct another error in your summary, relative to the day of humiliation and prayer which has been recently observed in Ireland on account of the failure of the crops, &c. It was the Archbishop of Armagh, the Lord Primate of Ireland, and *not* the Archbishop of Dublin who appointed that day (Friday, Oct. 30) to be observed throughout his Diocese. The exhortation which he prepared, and which was read with the notice on the Sunday previous in each Parish Church after the Nicene Creed, was very affecting and appropriate.

The Archbishop of Armagh is, as you well know, Mr. Editor, a sound and consistent Churchman, and well would it be for the Diocese of Dublin if its Ecclesiastical Head were like him. Although there are so many churches in the city of Dublin, the Daily Service, I believe, is not read in one of them. Not even in its two noble Cathedrals is there the daily Sacrifice of Prayer and Praise, as the Church has enjoined it. That old and magnificent structure, St. Patrick's Cathedral, is opened only on Litany and Holy Days. I was present at a Friday service in St. Patrick's in July, 1844, and the neglect and carelessness that were evident showed too plainly the laxity and unsoundness that prevailed in the Diocese. I had the pleasure of meeting one of the clergy of Dublin who was in every respect a Churchman of the true character. He, I was told, stood almost alone as an example and witness of the efficacy of our Catholic Faith.

For this lamentable state of things in Dublin, the Archbishop must, in a great measure, be held responsible. What more can you expect as the result of principles like his—principles which tend to the complete subversion of the Church. It is rumored that he is to be translated to the Arch-Diocese of York—the Archbishop of that see being in the 90th year of his age—and that the Bishop of Derry (Dr. Ponsonby) is to succeed him at Dublin. Worse appointments than these could not be made.

We need not wonder at the growth of the Roman Catholic Church in Dublin, while principles like those of Archbishop Whateley are tolerated. If the bishops and clergy of Ireland were all true to their cause—if they taught faithfully the Catholic system of the Church, and if they labored in meekness and self-denial for the welfare of their flocks; then should we see a great change. The Church of Rome would not have the advantage that she now has in Ireland. She would not, on account of the superior zeal and energy of her Priests, threaten as she now does, the very destruction of the English Church in that land.

New York, Nov. 24, 1846. J. D.

We wish to call attention to the treat in store for lovers of sacred music. Spohr's "Last Judgment," and Mendelsohn's "Lobgesang," (or Song of Praise,) are to be produced on Wednesday evening next by the American Musical Institute. The eminent genius of Spohr and Mendelsohn, the undisputed superiors of all sacred composers alive, would be enough to draw attention to any of their works. The two which are to be performed are also very favorable specimens of their respective authors: the "Last Judgment," in particular, is, we believe, considered Spohr's greatest effort. Mr. Loder, as heretofore, conducts the performance, and great exactness in the choral and orchestral departments may therefore be relied on. D.

There is this broad and marked distinction between the suspension of Bishop Onderdonk and that of the late Dr. Clowes; that in the case of the latter there was an executive officer, (the Bishop of the Diocese.) who had the power to revoke the sentence, whereas in the former case there is no such power provided by the Church. The suspension, therefore, in the former case being irrevocable, for want of a power competent is equivalent to deposition, and therefore null.

The man who can refer to such cases as parallel, instead of sneering at his opponent, should be thankful to any person who may favor him with a notice.

We would call the attention of our readers to the advertisement of the Church of the Redemption, which appears in our paper of this week. This congregation remove on Sunday next to the church in Eleventh-st., between the Bowery and Third Avenue, where they will worship for the present. We understand that the vestry have sold their church in sixth street, with a view of erecting a new church. The contemplated location is on the west side of Tompkins square. This congregation was formed about three years since by its present Rector, and from a very feeble beginning has been constantly gaining strength, and embraces some of our most inteiligent and influential Churchmen.

PICTORIAL HISTORY OF ENGLAND, No. 13. 8vo. pp. 80.

The same publishers are continuing their reprint of this curious and excellent history. The present number brings down the civil and military history to the battle of Bosworth-field, and contains in addition a chapter on the "History of Religion," and one on the Constitution, Government, and Laws. For families and general readers there is no history of England to be compared with this, and on many accounts it will be found valuable to the more minutely investigating scholar.

CLASSICAL ANTIQUITIES, *or a compendium of Roman and Grecian Antiquities, &c. By Joseph Salkeld.* Harper & Brothers. 18mo. pp. 316.

If we mistake not, this little volume has once before come under our notice from another publishing house. The matter has undergone no alteration, but the price we believe in the present edition is lower. It has two topographical plans, Athens and Sparta.

Domestic Intelligence.

NEW YORK—*New Church.*—We learn, from the Protestant Churchman, that on Tuesday, the 10th inst., at West Farms, Westchester county, the corner-stone of a church edifice, to be named Grace Church, was laid with appropriate religious solemnities, by the Rev. Hugh Smith, D.D., rector of St. Peter's Church, New York. The address on the occasion, delivered by the Rev. J. T. Cushing, minister of the parish, was appropriate and eloquent. Besides the officiating clergy, there were present, the Rev. W. Powell, rector of St. Peter's Church, Westchester, and the Rev. Robert Bolton, rector of Christ Church, Pelham, Westchester county.

MARYLAND.—*Retreat for Disabled Clergymen.*—We hear with singular satisfaction, that an Institution of this kind, is about to be established in the Diocese of Maryland, near Georgetown, D. C.

A suitable property has been purchased, as we are informed, and active measures are in progress to consummate the plan at an early period. It is intended to provide, also, for the education of young men, and thus while affording a comfortable home to those who have become unable to render active service to the Church, they may contribute according to their ability, to the preparation of others to take their places. It originated, we are told, with two clergymen, who have bestowed their Libraries containing about 4000 volumes, and intend to give their time to the accomplishment of their purpose. It is, of course, sanctioned by the Bishop of Maryland; and aided by several responsible Laymen of that Diocese. Its complete establishment therefore cannot be doubtful.

The whole Church must regard it with favor, and will manifest her approval, we doubt not, by contributing, if there be need for it, towards its completion and permanent foundation.

We shall probably soon hear more of it. It can hardly fail of the blessing of Him whose ministers are the subject of its care. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

NEW JERSEY.—*New Church.*—The corner-stone of the new church of St. Mary, Burlington, was laid by the Bishop of the Diocese on Tuesday, the 17th inst. The procession moved from the old church at 2 o'clock, headed by the Bishops of New Jersey and North Carolina in their Episcopal robes, with the following clergy in surplices:—The Rev. Drs. Boyd and Ducachet, Messrs. Ogilby and Moorhouse of Pennsylvania, the Rev. Dr. Haight, and Messrs. Carter, Vinton, and Labagh of New York, the Rev. Hobart Williams of Rhode Island, and Messrs. Moorhouse, Germain, Mitchell, Hallowell, Harrold, Franklin, Lybrand, Braden, Ver Mehr, and Passmore, of New Jersey. A large assembly of the laity followed, among them the pupils of Burlington College and St. Mary's Hall. The usual ceremonies took place on reaching the ground. The address was delivered by Bishop Ives. In the cavity of the stone were placed a Bible and Prayer Book. The church is to be cruciform with a central tower and spire and porches, and will be built of a dark brown stone. Mr. Upjohn is the architect.

RHODE ISLAND.—*Confirmation.*—Twenty-third Sunday after Trinity, November 15th, in Grace Church, Providence, Bishop Henshaw confirmed fifteen persons. The Rev. Daniel Henshaw read the Confirmation preface, and the Bishop preached.

CONNECTICUT.—*Outrageous Attempt at Mischief.*—During the services of the Episcopal society in the Vestry room of Christ Church in this city, on Thursday evening last, a large stone was hurled through the window wtih such force as to make a severe indentation in the desk from which the Rev. Mr. Morgan was speaking. The stone passed very near the heads of several present. Had any person been hit on the head, loss of life must have ensued. The position from which the stone was thrown, renders it certain that the act was one of a diabolical nature.—*Norwich News.*

Notices.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

☞ On Sunday evening next, the sermon will be preached by one of the city clergy.

New York, November 28, 1846.

LIST OF CLERGY.—It is requested that notice be sent to this office by Tuesday next, of any changes proper to be made in the list of clergy in this city and vicinity.

The congregation of the Church of the Redemption will remove on Sunday next, (the 29th inst.,) to the church in *Eleventh street*, between the *Bowery* and *Third Avenue*. Hours of Divine Service on Sunday 10 1-2 o'clock, A. M., and 3 o'clock, P. M.

The pews will be *Free*.

P. S. The afternoon service will be held in the Sunday school-room of the church until the first Sunday in January.

St. Clement's Church.—There will be Divine Service in this church on the Sunday evenings in Advent, to commence at 7 1-2 o'clock.

Hour for Daily Morning Prayer—10 o'clock.

New York, November 28, 1846.

THE CHURCH OF THE CRUCIFIXION,

At the Lyceum, Broadway, near Prince street,

Rev. J. F. SCHROEDER, D.D., Rector,

Is open for Divine Service, on Sundays, at 10 1-2 A M, and 7 1-2 P M; and also for Bible and Catechetical classes, at 2 1-2 P M. A weekly lecture is delivered on Thursdays, at 7 1-2 P. M., on the subject of Church History, comprising ecclesiastical biography. The seats are free, on all occasions.

November 28. 1846.

Emmanuel Church—Corner of Prince and Thompson streets.—The Rev. S. H. Turner, D.D., Professor of Biblical Interpretation in the General Theological Seminary, will preach in the Sunday evening course of sermons in this church, on Sunday next, November 29.

Service to commence at half-past 7 o'clock.

November 28, 1846.

Church of the Good Shepherd—Corner of Market and Monroe streets.—Service every Sunday at half-past 10, A M, 3 P M, and 7 o'clock in the evening.

Discourse to-morrow evening upon Rom. 13: 8.

"*Owe no man anything.*"

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Service on Sunday evening, (Nov. 29th.,) as usual.

The Rector will preach a series of discourses on Sunday mornings, on the life and character of Job.

New York, November 28, 1846.

The Association for the Relief of Respectable Aged Indigent Females has been favorably known in this community for the last thirty-three years. Within their asylum are eighty aged women, depending, under God, upon its managers to provide their daily bread and all things needful for the body. An equal number of worthy pensioners without the asylum are looking to the society, from month to month, for such assistance as they may be able to afford. The Winter is closely approaching—the wants of their numerous family, in consequence, are thickly multiplying. Their treasury is exhausted. The customary benefactions of the year have nearly all been received and appropriated—the larger portion, necessarily, toward defraying expenses incurred by building an addition to the asylum.

In this their extreme need, the Association make an earnest appeal to their humane fellow citizens, and to the Churches especially, to aid them, and not to suffer the cause of the *aged poor* to languish, or those doors, that have been open to admit them to all the comforts of home, again to be opened to send them forth on the precarious charity of the world.

The society invite all friendly to this cause to visit their asylum in 20th street, between the Second and Third Avenues.

Donations will be received by the treasurer, G. C. Goddard, at 129 Eleventh street, and 8 Wall street, or by the first directress, Mrs. A Innes, 419 Broome street.

New York, November 28, 1846.

EPISCOPAL CHURCH.

Seats Free.

The CORPORATION OF TRINITY CHURCH desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room,*" at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

November 28, 1846.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 17th Nov., the Treasurer has received the following contributions:

From St Paul's ch, Jeffersonville, Ind, $4; St John's ch, Stamford, Ct, 42 61; a thankoffering from an officer in U S Army, 10; Christ ch, Pomfret, Ct, 8; St Stephen's ch, Providence, R I, 6; Trinity ch, Newport, R I, 2; Christ ch, Westerly, R I, 25; J G M, U S Army, Port Mark, Newcastle, 5; St Luke's ch, Rochester, from L, for N T R, 5; Christ ch, Gardiner, Me, monthly collection, half, 35 25; St Mark's ch, Lewistown, Pa, 17; Amelia, Powhattan, and Chesterfield co's, Raleigh, Genito and Dale parishes, 15; All Saints' ch, Fort Smith, Ark, 4 07; St Clement's ch, New York, for the Jewish chapel, ——. Total 201 68.

THOMAS N. STANFORD, Treasurer,
New York, November 24, 1846. 139 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From A Paine, donation, 5; Mrs Henry Chauncey 2; Rev Robt W Harris, 2—annual subscribers—4: collection in St Paul's chapel, Rev — Clare, 88 56; N F Moore, LL D, subscription, 2. Total amount, 99 56.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, November 24, 1846.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St George's ch, Hempstead, Rev O Harriman, jr, 3; A Paine, donation, 5; N F Moore, LL D, subscription, 1. Total amount, $9.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street
New York, November 24, 1846

Soldier's Mission Church.— Received from the H. C. DeRham, $25; Mrs. Banyer, 25; Miss Jay, 25; Jonathan Hunt, 25; John Jay, 15; a Friend 20; Cash, 10; Edward Prime, 10; J. G., 5; J. P. Crosby, 5; J. P. Stagg, 10; a Friend, 10; Cash, 5; Cash, 10; James G. King, 10; Cash, 10; S. Cambreling, 10. Total, 230.

On part of the Committee,
JOHN MCVICKAR, Chaplain,
November 24th, 1846.

An acknowledgment being due to individuals for money and articles furnished in behalf of the objects of a Christian minister to California, it is proper to remark that the matter has been presented to individuals in the way of statements of facts with regard to articles needed, and subsistence on board ship during voyage, and that the response is to be regarded as evidence of the spontaneous interest with which the unprejudiced Christian and philanthropist regards the enterprize, on its naked merits. That a more sufficient outfit than a single change of garments, and $50 as subsistence for the voyage, (with some other necessaries,) might have been had in New York, if time and publicity had been afforded, is not to be doubted: but better grounds for a judgment, and a different exhibition of his enterprize, may be unfolded by Providence; and such as might be found wanting in faith to act in behalf of his enterprize now, will perhaps unite with others in a response to his request, for their remembrance of him on his perilous voyage, and in the land of his destination.

In behalf of the high objects of his mission, he tenders his grateful acknowledgments, viz: To B. C. C. Parker, Min. Floating Church, $10; E. J. Bartow, $25; T. S. Skidmore, $5; Sterling, $3; A. Stewart, $5; J. H. Swift, $5; Cash, $3; Ward, $1; Clerk of—$2; Cash, $2; Dr. Creighton, $5; Arnold, $5; Henry Anthon, $5; T. Hunt, $5; Cash, $3; Mr. Brown, $5; Mr. Haight, $2; by Dr. Hobert, $11; A young man, 75c; Robins, $5; Dominick, $1; Cash, $1; Wm. H. A. $10; H. C. $10; Draper, $5.

Useful articles have also been received from the following persons—(a few others did not furnish their names.) The articles are estimated at over one hundred dollars:

Loutrell & Co, Nesbit, Longworth, Shepherd, Newman, Barnes & Co, H. Lord, Benjamin, S. Tousey, tailor work; Trask, Wendle & Co, Kellog, Blackwell, Warnock, Tomes, Holmes, Bate, Stone & Grecian, Hatch, Riker, Dr. Frances, Hastings, Wykoff, Blunt, Swoards, Draper, Wandger, W. Hunt, Lewis, Rider, Schuyler, Seymore, Brooks, Patton, King, a clerk of Smith, Wright & Co, a clerk of —, a clerk of Rankin, Lee & Co, Howard, Perkins, Savage, Folger, Day, Brown, Moffat, Simons, J S. Aspinwall, Hyslop, Thorborn, Penfield, Perkins, Ludlam, a clerk of —, Rushtou & Co, Towl, Perkins, Clark, Sands, Weed, Mrs. Doyle, Morrison, Comstock.

Donations, having in view the encouragement of the above sum, may be sent to Mr. Dana, 20 John-street, and Mr. Stanford, 139 Broadway.

Nov. 17, '46. T. M. LEAVENWORTH,
Chaplain and Acting Surgeon to Detach. N. Y. Vol's.

Foreign Missions.—Since his report of November 17, the Treasurer acknowledges the receipt of the following amounts:—

Christ ch., Gardiner, Maine, from monthly collection, half, $35 25; S. S. of do., from weekly collection, for Cape Palmas, 27 98—63 23; from the Offertory, in the Chapel of the College of St. James', near Hagerstown, Md for Constantinople, 100; Christ ch., N. Y., monthly collection, 46 55; S. S. of do., education, China, 25—71 55; St. George's ch., Flushing, L. I. 51 40; Amelia, Powhattan and Chesterfield counties, Va., Parishes of Raleigh, Genito and Dale, half, 15; Christ ch., Westerly, R. I., 25; St. Mark's ch., Lewistown, Pa., education, Elias White Hale, Africa, 20; Christ ch., Pomfret, Con., 4; St. James' ch., Chicago, Ill., quarter, 5; a friend, for Athens, 5; do., for Constantinople, 5; St. Andrew's ch., New York, 5 05; St. Helena Parish, Beaufort, S. C., from Rev. James Walker, for Africa, 53; L., St. Luke's, Rochester, 10. Total, $413 23.

J. SMYTH ROGERS, Treasurer,
N. Y., Nov. 24, 1846. 69 Wall street.

Clerical Changes.

The Rev. Darius Richmond Brewer, Rector of St. Paul's Church, Concord, N. H., has accepted a call to the Rectorship of Trinity Church, Newport, R. I.

Married.

In St. Peter's Church, Albany, on the 11th inst., by the Rev. Dr. Potter, Rev. FRANCIS J. CLERC, of Trinity Church, N. Y., to Miss JERUSHA L. PERRY, of Albany.

In St. James's Church, Hamilton Square, on Sunday 22d inst., by Rev. John Dowdney, HENRY EDWARD SUTTON, to MARY LUCIA CHAPPELL.

Calendar.

29. ADVENT SUNDAY
30. St. Andrew the Apostle.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. First Sunday after Christmas.—St. John the Evangelist.
28. The Holy Innocents.

Advertisements.

CHURCH OF ST. GEORGE THE MARTYR.

UNDER the patronage of the Ladies, and in aid of the Funds of the Church of St. George the Martyr, it is intended that a

PERFORMANCE OF SACRED MUSIC

shall take place at the APOLLO SALOON, No. 419 Broadway, on the evening of Friday, December 4th.

Mrs. Loder, Miss Northall, Madame Ablamowiez, Miss Watson, and other distinguished vocalists, including the Choir of Trinity Church, have kindly volunteered their effective aid on this occasion.

Dr. Hodges will preside.

Further particulars in small bills. Tickets 50 cents, to be had at the usual places.

November 28.

AMERICAN MUSICAL INSTITUTE.
SPOHR'S "LAST JUDGMENT"
AND
MENDELSOHN'S "LOBGESANG,"
AT THE TABERNACLE,
On Wednesday Evening, 2d December,

Commencing at 7 1-2 o'clock, and closing at 10.

Tickets—to the public one dollar each. To Subscribers—for five performances, fifty cents each—by applying at the office of the Institute, 446 Broadway.

November 28.

STANFORD & SWORDS will publish next week—

1. History of the Reformation in England, by Rev. J. A. Spencer, A. M, author of "Christian Instructed in the ways of the Gospel and the Church," &c. 16mo. cloth
2. Churchman's Reasons for his Faith and Practice, by Rev. N. S. Richardson, author of "Reasons why I am a Churchman." 12mo. cloth.
3. Swords's Episcopal Pocket Almanac, containing a List of the Clergy in each Diocese; with an alphabetical list of the same; together with other statistics for 1847.
4. Christ's Warning to the Churches; with an appendix on the Apostolical Succession, by Rev. Joseph Lathrop, D.D., with an Introductory Notice by the Rev. J. M. Wainwright, D.D. 18mo. cloth.
5. Family Prayers, and Prayer on the Ten Commandments and C., to which is added, a Family Commentary upon the Sermon on the Monnt, by the late Henry Thornton, Esq., M. P. Edited by the Right Rev. Manton Eastburn, D.D., Bishop of Massachusetts. New edition, enlarged 12mo. cloth
6. Hymns on the Church Catechism.
7. Sunday School Teacher's Companion.

New Works just received by the Acadia from London.

Letters from the Archives of Zurich, published by the Parker Society,	$3 75
Bishop Nicholson on the Catechism,	1 75
Nowell's Catechism in Latin,	1 75
Prayer Book Epistles in verse, by C. V. Cox. Oxford,	1 75
Shepherds's Horae Apostolicae,	1 75
Sermons by John Turve,	1 50
Epitome Evangelica, by Dr. Bloomfield,	1 25
Maitland's Church in the Catacombs, (plates)	3 50
Bishop Andrewe's works, edit. Lib. Anglo-Cath. Theo.	3 25
L'Estrange on Divine Offices, Lib. Anglo-Cath.	3 50
Keeble's Psalter, new edition,	1 00
Fleury's Eccles. History, 6 vols. royal 8vo. Paris,	15 00
Spirit of the Book of Common Prayer,	38
Jones of Nayland, Book of Nature,	50
Do, do, on the Trinity,	50
Bishop Hopkins on the Lord's Prayer,	63
The Bible Illustrated from the Monuments of Egypt,	1 75
History of the Court Revolutions in England, Charles 2d and James 2d, by A. Carrell,	2 00
Wilberforce's American Church, 2d edition,	2 50

November 28.

ST. ANN'S HALL.

Nos. 1 and 3 St. Clement's Place, corner of Eighth-st.

FOR the information of his friends, and to correct a misapprehension on the part of some of them, the Rector of this Hall is led to state, that his duties as pastor of the Church of the Crucifixion do not require him to omit *any part of his accustomed labors*, in daily instructing classes in the Hall, from 9 A. M., until 2 1-2 P. M. The institution is in a very prosperous state; and young ladies will be anmitted at any time during the year, and be charged only from the date of their entering.

⁂ Ladies who have completed the usual course of studies in other institutions, may enter PRIVATE CLASSES in History, Philosophy, and Literature.

November 28—tf

FOR SALE, OR TO LET.

PEW No. 46, in St. John's Chapel—a very desirable location. Apply at 15 William street.

November —7 $4t

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. XCV.

Feast of St. Andrew the Apostle, November 30th.—St. John the Baptist, in exercising his function as the forerunner of the Messiah, had been giving important instructions respecting His nature and offices. Standing on one occasion with two of his disciples, and seeing Jesus, he pointed Him out to them as the Illustrious Personage Whose way he was sent to prepare. "Behold the Lamb of God." His two disciples immediately followed Jesus to His dwelling. "One of" them "was Andrew, Simon Peter's brother." He was soon after called to be one of Christ's constant attendants, and was subsequently one of those who were admitted to the honor of the apostleship. This has gained for his memory, as for that of every other apostle, a special celebration in the Christian Church; and this is the day devoted to his commemoration. The few leading facts in his history which have been handed down to us will furnish topics of reflection, the consideration of which may, by God's blessing, render the day profitable.

We may notice in the first place, the readiness with which St. Andrew and his brother listened to the call of Christ, and followed Him. We too have calls to follow the Redeemer, and in answering them should act with similar promptness and willingness. If we would do so, we must bear in mind that to follow Christ implies, according to the terms of the covenant in which we were pledged to this duty, not only the humble and unquestioning reception and adoption of the faith that He requires of us, thorough and cordial obedience to His holy will and commandments; but also, as essential to these, the renunciation of the interfering service of the world, the flesh, and the devil. Herein are included, besides such indulgences as are positively sinful in themselves, whatsoever interferes with loving God with all the heart, all the mind, all the soul, and all the strength; such appropriation of time, care, and attention, to the pursuits or pleasures of the world, as shuts out the exercises and duties of religion, or renders them unwelcome or irksome; such spending of any portion of our time as makes us then unprepared for eternity; and any kind or degree of indulgence in earthly comforts and enjoyments, from which we cannot bring holy and undefiled hearts, and meetness for communion with our God.

Following Christ in the true spirit of the renunciations, the faith, and the obedience, which were pledged for or by us when we were admitted in baptism to the privilege of following Him, we shall find His ways pleasantness and His paths peace, His yoke easy and His burden light. No rational nnd safe enjoyment of the world will be precluded; none fitted for an intelligent, moral, and immortal being; and none which has not a natural tendency to end in disappointment of expected pleasure, humiliating and painful consequences of immoderate and excessive indulgence, the misery of a troubled conscience, and unmeetness for those pure and holy joys wherein are provided the only refuge from the bitter pains of eternal death.

And besides delivering from such dangerous pleasures, and yet leaving to us the highest and truest worldly happiness, the true following of Christ imparts the most exquisite joys peculiar to itself. The sweet peace infused by the Divine Comforter into the breast of the faithful; the testimony of a good conscience which he enjoys; the elevated emotions with which gratitude to his kind and good Heavenly Father fills his heart for the various bounties of His providence; the ennobling intellectual and spiritual enjoyment afforded by the contemplation of the mercies of redemption and grace; the holy and refined pleasure imparted by the exercises of his religion, when animated by the influence of evangelical faith, moved by gratitude, love and devotion, and in the spirit of humility and affectionate confidence induced by a sense of dependence on God's mercy, he approaches Him with the bounden offering of prayer and praise, in retirement, in the family, in the temple, and at the altar; the increased enjoyment imparted by the Gospel to the various social and domestic relations; the prospect of that future state, the purchase of the Redeemer's merits, where all intellectual, moral, and spiritual joys will be infinitely refined and enhanced, and be forever uninterrupted and unalloyed; the comfort in affliction, so supporting and so cheering, which the Gospel only can impart; and especially the joy, hope, and triumph, which it alone affords in the last and greatest earthly trial, and the eternal consummation which will ensue—these are the rewards which he has to expect who cheerfully forsakes all that is inconsistent with the service of Christ, and follows Him. And what, in comparison, has the world to offer? Where is their wisdom who follow rather the gains and enjoyments of the world, neglectful of the rules and restraints which the service of Christ imposes? Those gains may indeed procure what delights the senses, exhilarates the spirits, or wins admiration, envy, honor, or applause. Those enjoyments may give hours of fascination, and hurry the entranced being in a perpetual succession of delights. But where are all these to end? Their end must come, and may come very soon and very suddenly. Wealth cannot purchase exemption, nor the decorations of beauty, nor the embellishments of fashion, nor the charmed atmosphere of amusement, afford protection, from the inroads of bereavement and disease, and the approach of death. And when wealth and pleasure leave their votaries to suffer and die, One Who called, entreated, and encouraged them to follow *Him*, will have His demands to urge—demands for disobedience, for ingratitude, for wilfully incurring ills from which He offered to save them, and wilfully rejecting His mercies. To them, in their past career of sin and folly, may be applied the Saviour's declaration of fearful omen, *They have their reward.* It has gone forever. In the infinite and eternal rewards which Jesus confers on His followers they have no part nor lot.

It is related of the saint of this day, that after having followed and conversed with Jesus, and become thus convinced that He was the Messiah, he imparted to his brother Simon the important and gratifying intelligence that he had found the Christ, and "*brought him to Jesus.*" What greater blessing could he have bestowed upon him! It opened to him all the great and precious privileges of the Gospel. It was an exercise of fraternal affection which exalted a natural virtue into a high and holy evangelical grace.

And such is the effect upon the finer feelings which unite us so closely in the sympathies of friendship and love, when they are sanctified by Christian principles and affections. All the virtues shine brighter in the heart, and appear more lovely, and exert a more benign influence in the life of him who is devoted to his Saviour, and in all the holy and happy experiences which His grace imparts, has "*found the Messias.*" The love which he bears to his fellow men, especially those with whom he is connected by peculiar ties, dictates the wish and prayer, and animates him to proper efforts, to *bring them to Jesus;* make them partakers of His renewing and sanctifying grace; and introduce them to all the privileges and blessings, here and hereafter, of His religion.

In that new and spiritual state into which their regeneration brings the sons of men, God, as their Father, has added to the natural relationship between Him and them which was established at their first or natural birth, a mystical relationship, in which His Church and its priesthood, by His special appointment and commission, are His agents and representatives for accomplishing, in man, the spiritual and everlasting purposes of mercy designed by this dispensation of grace. This relation between God the Father and our race is sustained *in Christ.* Its merciful ends are to be answered by men's being brought to Christ, and thus to the Father through Him. The agent and means hereto is the Church, on which the Holy Ghost is conferred for this purpose. Its ministry, as stewards of the mysteries of God, are to disciple men by baptizing them into Christ. Thus does the Church, through its priesthood, bring men unto Christ; and provide, by God's authority, and in His name, holy services, instruction, and discipline, and especially the communion of the body and blood of Christ, for their remaining His, united to Him by a true and living faith, and by the devotion and charity of the Gospel, that they may grow up into Him in all things, be defended by His heavenly grace, continue His forever, and daily increase in His Holy Spirit more and more, until they come unto His everlasting kingdom.

In discharging this great function of bringing men to Jesus, and securing their abiding with Him, the Church is bound to principles and measures of operation and requirement given to her by God, and to which she must exact man's compliance, in opposition to all departures from them, which his wit may invent, or to which the allurements of the world may tempt. This is an important department of that imperative obligation on all who follow Christ, that they crucify the flesh with the affections and lusts.

As in this her high and holy service the Church's ministers are her primary and chief agents, so has she a claim on all her members for their co-operation, each in his own order and proper sphere. Parents are solemnly bound to secure for their children early admission into the Church, and to avail themselves of the means afforded by the Church for bringing them up in the nurture and admonition of the Lord, adding their own godly counsel and prayers, and especially setting examples of faithfulness in all the divine commandments and ordinances. Sponsors should lay seriously to heart the obligations to the same end for which they stand solemnly pledged. Teachers should remember that they can never be truly faithful unless they act upon the only sound and Christian principle, that they are servants of the Church, bound to make the improvement of the intellectual subsidiary to that of the moral and spiritual part of the redeemed and immortal beings, the members of Christ, and children of God, whom they have in charge.

The influence afforded by ties of consanguinity, of friendship, and of every social relation, should be duly and prudently consecrated to the improvement of the Christian character, and the promotion of the spiritual welfare, of those thus connected.

Every member of the Church should do what in him lies to strengthen her hands, and enlarge her influence, in her measures for propagating the Gospel, and promoting Christian knowledge and piety in the world, that thus men may be sought out in their wanderings from Christ, and be brought to Him.

The dreadful persecutions and sufferings to which the apostles and first followers of our Lord were exposed, present a fruitful source of reflection well adapted to the days which the Church consecrates to their memories. The patience, cheerfulness, and even triumph, with which they anticipated and endured these cruelties, are truly astonishing; and afford examples worthy of imitation; while they should also strengthen our faith and trust in that providence and grace which only could give them the needed strength and endurance. Of St. Andrew it is recorded that when, on his way to execution, he came in sight of the cross on which he was to suffer, he joyfully saluted it. It is also said that the mode of crucifixion adopted in his case, was not the usual one of nailing the person to the cross; but that he was bound to it with cords. The amount of suffering thus produced could be little if at all less than that occasioned by the ordinary method of inflicting this ignominious and cruel death; while it must have been more lingering. The dreadful period of his hanging on the cross is said to have been spent by him in preaching to the surrounding multitude the Gospel which was then his support and consolation.

God turns the wrath of man to His own praise, by causing it to subserve the purposes of His wisdom and goodness. Thus the persecutors of the apostles and first Christians, became instruments of establishing the truth of their testimony to the Gospel, and of proving, in the very infancy of the system, the sufficiency for support and comfort in all trials, of that divine grace with which it is fraught, and with the free offer, and the means and pledges of which it was to go forth on its errand through the world.

With our faith fixed on that grace as the only source of abilty to do it profitably, we should regard the virtues exhibited by the martyrs as worthy of all imitation. For although suffering after their similitude is not now the lot of Christians; yet if faithful and true, severe trials are often encountered by them. Strict adherence to the dictates of religion and morality frequently exposes them to reproach and derision. They who, in the midst of a crooked and perverse generation, would live godly in Christ Jesus, are thus exposed to many trials of their patience and forbearance. Their motives are often suspected. Their refusal to engage in what they regard as inconsistent with the pure and holy principles of their religion, is ridiculed as undue austerity, vain glorious sanctimony, unsocial, and illiberal. The lapses and inconsistencies inseparable from human infirmity, in even the best of men, are unjustly and ungenerously magnified, to afford some pretext for unchecked iniquity in others, and for fixing upon Christians the charge of hypocrisy.

But unhappily, the profession, even the apparently *zealous* profession of religion, does not always eradicate the worldly and sinful dispositions and tempers whence this species of persecution proceeds. Attachment to peculiar religious views, and even *indifference* on the subject of distinctive views, in favor of assumed Christian liberality, when unaccompanied by sound evangelical affection, often produce decidedly uncharitable consequences. Men thus influenced, would impose their own rules of judgment and determination upon others, and exclude all fair admission of these possessing equal sincerity and equal privileges with themselves. Especially is this true towards those whose principles and views run counter to popular policy and sentiment, or to the interests or views of those possessing means of power or influence. Dissentients in such cases have often to incur much obloquy, misrepresentation and ill will, and not unfrequently worldly detriment. Little respect will be shown for their conscientiousness. They will be made responsible for unfavorable inferences, and unjust consequences, however clearly and consistently these may be disavowed. From this species of intolerance and persecution much suffering has often resulted.

Now, as in the days of its first followers, the friends and advocates of the truth as it is in Jesus, have to encounter much of contradiction and opposition. Let them not be thus daunted. Firm in their adherence to Christ and His Church, and strictly governing their characters and lives by the principles and precepts of His Gospel, let them look to Him for direction and support under all their trials and sufferings. Let them pray and strive that the same mind may be in them which was in Christ Jesus, and in His holy apostles and martyrs—a mind rich in the graces of meekness, forgiveness, long-suffering, and unwearied and unconquerable benevolence and love. Such a mind indeed will never be wanting in those who have truly "*found* the Messias, the Christ"—so found Him as, by experience of the influences of His grace, to know that it is He Whom God the Father hath anointed to bring pardon, peace, and sanctification to His people.

That Christ may thus be found, and be ever retained, as the Object of lively faith, of consoling and supporting hope and trust, and of sincere devotion, the Christian should exercise an humble and teachable spirit in the diligent study of the Gospel; he should be much in prayer for the guidance and illumination of the Holy Ghost, that the great and precious truths of that Gospel may be rightly understood, and consistently embraced; he should give humble and faithful application to the means of divine grace and mercy appointed in the Church, and such as the Christian life requires in devotional retirement; and in general he should, through this grace, give all diligence and care in governing his moral agency in the ways of God's laws, and the works of his commandments. If thus we seek Christ as the only source of spiritual welfare and consolation; He will be found of us, as the Hope of the penitent, the Help of the striving, the Support of the weak, the Comfort of the afflicted, and the Sanctifier and Saviour of all His faithful people. He will be found here—our Refuge and Strength, our Guide and Counsellor, as ever we have need; increasing all our joys, and alleviating all our sorrows. He will be found of us in death, freely dispensing the grace and mercy to which *His* death opened to us the way, and the hope full of immortality purchased by His glorious resurrection. He will be found of us in Paradise, the Author and Dispenser of its rest and joy. He will be found of us at the judgment of the great day, as He through Whose mediatorial love His good and faithful servants have the unspeakable blessing of being judged by that truth with whose essence mercy has become incorporated, and that righteousness which has taken peace as part of itself. He will be found of us in heaven, attracting to His own Person, in the glory which He had with His Father before the world was, the admiring view of the subjects of His great salvation, receiving their glad homage, and admitting them to a participation of His infinite and eternal happiness.

B. T. O.

For the Churchman.

Mr. Editor:—The strange ground lately taken by the Bishop of Ohio, in refusing to consecrate churches in which the altars are not constructed to suit him, seems to find (for the credit of our church, be it said,) but little favor in any quarter. One of the so-called church papers, which I have lately seen, and which is not much accustomed to yield to christian restraints in the intensity of its party predilections and animosities, in trying to make the best of the bishop's edict, ventures upon the ground, that, inasmuch as the canons nowhere enjoin upon our bishops the duty of consecrating churches, the refusal is no neglect of duty, but that each bishop may consecrate or not, in his discretion, and may require, in order to consecration, whatever conditions he pleases.

This view of the case appears to me to evince radical ignorance of the church system. The highest law of our church is to be found in its rubrics and established services. Subordinate to this are our general, and in their respective proper spheres, diocesan, constitutions; and subordinate to these again, the canons.

Preliminary to the now intended application of the above essential and fundamental principle, it is, perhaps, right to assume, as another postulate, that the exacting of human penalty is not essential to the binding force of even human law. The "seat" of all law, as judicious Hooker observes, "is the bosom of God." The legitimate and just exercise of either civil or ecclesiastical authority is of God. As His appointment it is invested with a share of that sanction by which conformity to His will has promise of reward, and disobedience to it threat of punishment, *from Him.* Nor does it matter in what shape or form the proper expression of the will of superior authority comes to us. Any shape or form under which that will may reasonably appear, imposes an obligation which cannot be neglected or violated without sin. When frail and corrupt man indeed is set to judge his fellow man, such is the danger of his going astray, that every consideration of justice requires that he should be kept within the bounds of well devised restrictions, forms and technicalities. Not so in the connection which subsists between God and the conscience of his creature man. The latter may be bound most stringently to obedience to law in a thousand ways, in which the law may nevertheless have failed to attach to itself the sanction of human penalty. In Romans, xiii.5, the Holy Ghost, by St. Paul, has clearly incorporated this principle into that law which is paramount to every other, the law of God. "Ye must needs be subject, not only for wrath," that is, for fear of punishment, "but also for conscience sake," you must obey authority because it is right so to do, not because of any penalty which is to be incurred by disobedience.* As for the members generally, of the church, so especially for the divers orders of its ministry, would it be both a wrong and dangerous doctrine, to confine obligation to duty to those matters only which are enforced by a definite penalty.

Another principle which I conceive to be incorporated by the most holy considerations of right into the church system, is that, where provision is made for ministrations to the people by the clergy, the people are entitled to those ministrations, and therefore the clergy bound to render them, except for disqualification or unfitness in the people made such by authority, equal to that which provides for the ministrations.

The church has set forth a "Form of consecration of a church or chapel," in which it is provided that the bishop "*shall*" do certain things. Here, then, is a part of the fundamental law of the church, giving her members a right to have the churches and chapels which they may provide, consecrated, and requiring of their respective diocesans certain acts in order to such consecration. But were there no *restrictions of equal authority* upon the performance of this solemn service, very obvious evils might ensue. There are however, restrictions; but they are nowhere to be found except in the office of consecration itself; and although not there given in exact form of law, yet are they so essentially connected with its provisions, as to leave no doubt of their having the moral force of law.

It is provided that the church or chapel shall, through the bishop, be *appropriated* and *devoted* to God's honor and worship; *consecrated* to the honor of his great name; *separated* from all unhallowed, ordinary and oommon uses; *dedicated* to God's service, for reading his holy word, for celebrating his holy sacraments, for offering to his glorious majesty the sacrifices of prayer and thanksgiving, for blessing his people in his name, and for the performance of all other holy offices; and *so* set apart to his service, that his holy name may be therein worshipped in truth and purity, *through all generations.* All this is required to be done as an offering which God is requested to *accept.*

Such is the law of the Church. As in essential connection with it, and therefore a part of the Church's law, may be first mentioned the obvious dictate of honesty and justice, that what is thus disposed of must be so circumstanced that this may be done in good faith. There must be no human claims on property thus given to God. It must not be in pledge for debts. No man or body of men must have, either presently or prospectively, the right, by appropriating it to himself or themselves, to interfere with its perpetual appropriation to the one thing to which it has thus, in most solemn manner, in a direct act with the Deity, been devoted.

Again: This devotion to holy offices must necessarily be understood in connection with the laws of the Church respecting such offices, the mode in which they are to be performed, the persons who may lawfully engage therein, and the responsibilities under which all the parties concerned are laid in reference to them. A part, therefore, of the devotion of the building thus provided for, must be, placing it by its owners under that ecclesiastical jurisdiction which will secure the carrying out in good faith of the object professed by the very act of asking consecration.

It hence follows that the Bishop must have sufficient security that he is performing this part of his duty in such wise as the Church clearly requires it to be performed; that is, that the church or chapel is free from any encumbrance which may hinder the carrying out of the good purposes which the Church has in view in authorizing and requiring him to be the agent in this solemn transaction between a portion of her members and her Divine Lord.

For the same reason, the persons asking this agency at the Bishop's hands, must place the building under that jurisdiction and supervision which will secure it to those holy offices only, and those rules only for their performance, for which the Church provides, and will shut out all inconsistent appropriations and uses of it.

In these matters, much, it is true, is left to the Bishop's discretion. His responsibilities to his Master and to his flock, his affectionate paternal desire to meet their devout wishes, and at the same time his ever ruling principle to be true to the obvious will and intent of the Church, are considerations which must be left to the judgment and decision of his own conscience.

With these limitations, I humbly conceive that the Church gives her members a right to the consecration of their houses of worship; and makes it the duty of her Bishops to let them enjoy the right. But there is nothing in either the letter or spirit of the Church's provisions in the case, which gives the Bishop right of control or decision in the construction of the buildings or any parts thereof, or the privilege of refusing consecration if his opinions or wishes herein are not followed.

Jus.

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* It may be remarked, in passing, that this divine principle furnishes a fair test by which to judge of the evangelical sincerity and consistency of professing christians. No matter how strictly a man may obey the civil laws, if he is careless and indifferent towards the laws ecclesiastical, he clearly proves himself to be moved not by a christian conscience, but by fear of the fines and imprisonment with which the civil law enforces its demands. His, therefore, is not the mind of Christ. He has not the new heart which the gospel requires; if he had, he would obey legitimate authority, (and certainly not less the spiritual than the temporal) which cannot fine or imprison, just as fully as that which can and does.

In two respects the eucharist may be called a *sacrifice.* One is, because there is an oblation of bread and wine made in it, which, being sanctified, are consumed in an act of religion. To this many passages in the writings of the fathers do relate. This was the oblation made at the altar by the people. And though at first the Christians were reproached as having a strange sort of religion, in which they had neither *temples, altars,* nor *sacrifices,* because they had not those things in so gross a manner as the heathens had; yet, both Clemens Romanus, Ignatius, and all the succeeding writers of the Church, do frequently mention the oblations that they made; and in the ancient liturgies they did, with particular prayers, offer the bread and wine to God as the great Creator of all things. Those were called the gifts or offerings which were offered to God in imitation of Abel, who offered the fruits of the earth in a sacrifice to God. Both Justin Martyn, Irenæus, the constitutions, and all the ancient liturgies have very express words relating to this. Another respect in which the eucharist is called a sacrifice, is because it is a commemoration and a representation to God, of the sacrifice that Christ offered for us on the cross; in which we claim to that as to our expiation, and feast upon it as our *peace-offering,* according to that ancient notion that covenants were confirmed by a *sacrifice,* and were concluded in a *feast on the sacrifice.* Upon these accounts we do not deny but that the eucharist may be well called a sacrifice. But still it is a *commemorative* sacrifice, and not *propitiatory.* —*Burnet.*

I have read a story of a pious man who was much troubled about his election or reprobation, prayed earnestly that God would let him know whether he were predestinated to salvation; and that a voice answered him, *What if you did know?* To which he replied, that if he were sure to be saved in the end, how cheerfully could he despise all the alurements of flesh and blood, and with joy follow all the commands of Christ, even to the death! *Would you do all this,* said the voice, *if you were sure to be saved?* Which he having faithfully promised, the voice answered once more, *Then do so, and you shall be sure to be saved.*—*Leslie.*

Greatness confers no exemption from the cares and sorrows of life. Its share of them frequently bears a melancholy proportion to its exaltation. This the Israelitish monarch experienced. He sought in piety that peace which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion.—*Bishop Horne.*

Authors should avoid, as much as they can, replies and rejoinders; the usual consequences of which are loss of time, and loss of temper. Happy is he who is engaged in controversy with his own passions, and comes off superior; who makes it his endeavor that his follies and weaknesses may die before him; and who daily meditates on mortality and immortality.—*Jortin.*

Advertisements.

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK & CO. have removed from No. 25 John street, to

NO. 10 JOHN STREET,

near Broadway, and under the office of the Churchman; at which stand they ask a continuance of the patronage of their friends and the public. They have recently published—

Bishop Horne's Complete Works, 2 vols. 8vo.
Bishop Horne's Commentary on the Psalms, 1 vol. 8vo.
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Household Liturgy, by Professor Henry.
Christian Shepherd Guiding the Lambs of his Flock.
Manual of Devotions for the Young.
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Just received and for sale,

Remonstrance of the Church Wardens, and Vestrymen of St. Peter's Church, Ashtabula, Ohio, to Bishop McIlvaine's late attack upon them. Price 6 1-4 cts.

H. M. O. & Co., have also, at No. 11 Spruce street, a

PRINTING OFFICE,

containing a large assortment of type, where they are prepared to do all styles of Book and Job work, at reasonable prices, and in the best style. They print the Churchman, Journal of Convention, Seminary Report, &c. &c. Secretaries of Conventions in other Dioceses by forwarding manuscripts can have their Journals printed *cheaply,* and with neatness and despatch.

In Press,

The Peace of Jerusalem: a Sermon preached before the Convention of the Diocese of New York, by Benjamin I. Haight, D.D,

Vestry Room, Desk, and Pew Calendar for 1847.

ST. MARK'S HALL,

Orange, N. J.

Rev. Anthony Ten Broeck, A. M., Rector.

THE Third Session will begin on Monday, November 16th. Terms, $100 per session, of 22 weeks. Pupils are expected to come provided with bed, bedding, napkins, fork, spoon, &c.

Applications for further information, or for admission of pupils, may be made to the Rector. Address as above.

November 14—4t

AN Episcopal Clergyman of much experience in the instruction of youth, living in a very healthy and pleasant situation in the immediate vicinity of this city, is desirous of taking into his family eight boys from the age of eight to 12 years, and fully and affectionately to incorporate them therein; to whom special and devoted attention would be paid as to their moral and religious, as well as to their literary education. If desirable the Modern languages would be added to the course of instruction. Two boys of the above number of the most respectable families are already engaged.

Appty for information to

STANFORD & SWORDS,

October 24, 1846—tf.

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

TRINITY SCHOOL, No. 76 VARICK ST.

Rev. William Morris, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each	5 00
Stationary,	50
Fuel for the season,	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

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April 18—tf.

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

ORGANS.

THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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ORGAN MANUFACTORY, 83 Anthony street, N. Y.—[Established 10 years.]—The subscriber is prepared to receive orders for Church and Parlor Organs of all dimensions.

He is now building the following Organs, viz;

An immense Organ of 40 stops, 23 feet wide, 30 feet high —value $5000—for Christ Church, New Orleans.

[This will be one of the largest Organs in the United States.

Also, a large Organ for Church of the Annunciation, New Orleans.

A ditto for an Epis. Ch. in Northern N. Y.
A ditto for an Epis. Ch. in this city.
A ditto for a Baptist Ch. in this city.
A ditto for a Public Hall in this city.
A ditto for an Epis. Ch. on Long Island.
A ditto for an Epis. Ch. in Maryland.
And also several Parlor Organs to order.

Oct. 17 GEORGE JARDINE.

BOARDING SCHOOL, SHREWSBURY, N. J.

Rev. H. Finch, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

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References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber streets.

November 14—6m

Just Published, for September.

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July 11—yly

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may 16—y

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Apply at this office.

September 12—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,

J. G. BARTON, Rector.

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W. B. STOUGHTON, Teacher.

Re-opens on the first Monday in September.

August 29.

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November 7—4t$

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The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier, the ensuing season, twice a day—fare 12½ cents. Inormation as to the price of Burial Plots, &c., can be had at the Vestry office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

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THE three lots of ground with the Church under the pastoral care of the Rev. Dr. McLeod, also the dwelling house adjoining, now occupied as the parsonage, situated on the north-east corner of Marion and Prince street, being 75 feet on Prince, and 100 feet on Marion street, is offered for sale on reasonable terms,

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Nov. 7—4t$

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The Order of Daily Service,

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November 14—6t$

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THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; John S. Rogers, Esq., and S. H. Remsen, Esq.

WILLIAM ASHKETTLE.

September 5—yly

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